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NEW SERIES, No. 31.

THE
ANNUAL MONITOR

For 1873,

OR
OBITUARY

OF THE
MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1872.

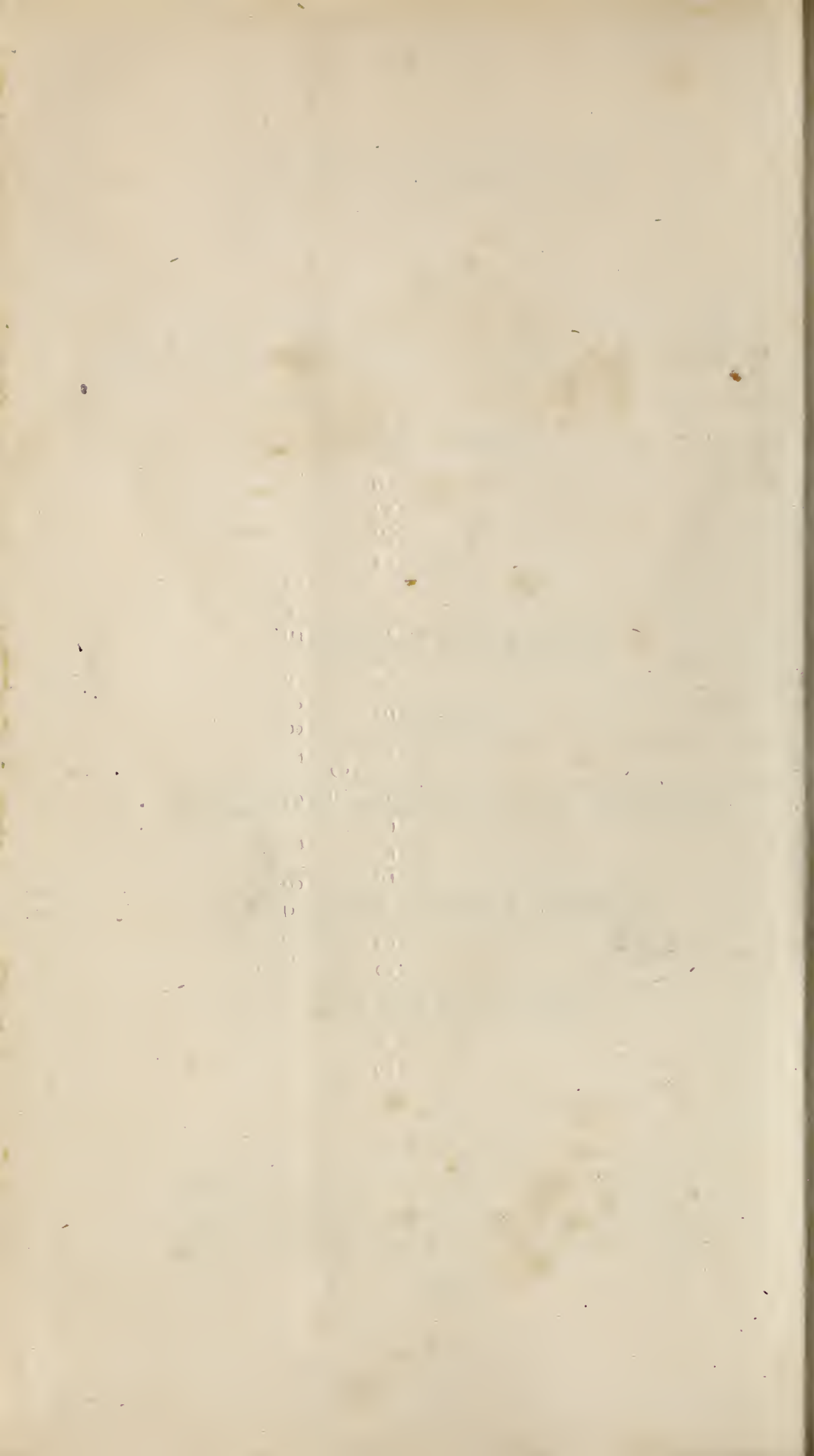
L O N D O N :

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THOMAS EDMONDSON, 11, DAME STREET, DUBLIN.

1872



MEMOIRS, &c.
~~129~~7145

Introductory Remarks.

William Adlington.

Sophia Ball.

Thos. Edward Beck.

Joseph Bottomley.

Elizabeth Cruikshank.

James Fisher.

Frederick Fryer.

Rickman Godlee.

Tabitha Hadwen.

Jonathan Hutchinson.

Robert Jackson.

Betsy Lloyd.

Alfred Lucas.

Sarah Martin.

Edward Miles.

William Miller,

Whitehaven.

Joseph Pease.

Gurney Pease.

Samuel Priestman.

Emmeline Rutter.

Sophia Seekings.

John Spence.

William Suddaby.

Robert Thompson.

Caleb Williams, M.D.

Jane Altham.

Lucinda Baker.

Sarah Harrisson Cas-
persen.

APPENDIX.

Mary Wiffen, Oakfield, Reigate.

Sarah Wigham, Carlisle.

“The kingdom of God is come unto you.”

INTRODUCTORY REMARKS.

Though the records of this Obituary speak in a certain manner for themselves, even in the mere mention of name, age, and departure, as well as in the shorter or longer memorials of the dead,—yet it seems fitting to offer a few reflections as they rise, in presenting another *Annual Monitor* to our readers.

“*You are now the standing generation,*”—were the words of one of our departed Friends to those around him, on whom he saw the responsibilities of life resting. “*You are now the standing generation,*” we may repeat to the bulk of our readers. You are they by whom the character of the present day is fixed, and by whom, through your families, the tone of the coming generation and the future time may be largely influenced. The work of the present day must be done by you, if done at all:—and “the time is short.” Do we feel the *responsibility* rest-

ing on our short span of life?—on what we do in it? or what we leave undone? and what influences we leave behind us? We have reached the position, in which our fathers stood before us. They are gone, with the generation past. Every year takes off its portion in regular succession. The rising generation, full of ardour, coming rapidly to the front, have perhaps thought and said, that those who went before failed or fell short in the work of their day. It will be well if they profit by such a conviction. Nevertheless “let him who thinketh he standeth, take heed lest he fall.” I Cor. x. 12. Let us be jealous of ourselves, lest avoiding as we think the shortcoming of our fathers, we also fall short in some other direction. They were too passive, too negative, as we judge from what is now around us: while we ignore or possibly do not even conceive the conditions of their time, nor estimate the unseen and untold work of their lives. Are we armed and furnished to do better in our day? Are we wearing in its completeness the true Christian armour? the girdle of truth and breastplate of righteousness? taking the shield of faith, the helmet of salvation, and the sword of the Spirit?—able to *withstand* in the evil day? and having done all, *to stand*?—ready to endure hardness, as good soldiers of

Jesus Christ? willing to suffer with Him, as well as to shout Hosanna in the hour of His triumph?

Let us review the course of those who have been taken from us in the past year. How did they serve *their* generation in the stations assigned them? How did they testify of Christ? One labouring diligently and willingly in the Master's vineyard: one watchfully seeking out, and treading the narrow pathway that leadeth unto life: here, childhood dedicated as the morning sacrifice; there, youth as the opening rose blooming in the garden of the Lord. The poor are made rich in faith, and happy in the Lord's blessing; and the rich are made poor in spirit, and doubly rich in the true riches. One goes forth from his closet to Christ's service in the church, "whom his Lord hath made ruler over His household, to give them their meat in due season;"—another, to Christ's service in the world, doing good to all men, as well as to the household of faith. The mother among her children, and the mother in Israel, the father in his family and at the same time a father in the church, are witnesses for Christ. The wise counsellor, the man of secret or of open benevolence, the cheerful and sprightly temperament sweetened and stayed by grace, the trusting spirit faithful in its loneliness, the dili-

gent occupier of talents given to him,—the soul chastened but not killed, believing that all things work together for good,—and the mind smit with the love of the true and beautiful, and of the beautiful in the true,—all these we have seen among us, and the fruits of their dedication to the Lord remain. They were not angels indeed, but encompassed with infirmity. What they are now, we know but very imperfectly. See Luke xx. 35, 36, and Rev. xix. 10. But while here, they were made “neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

“*We are now the standing generation.*” What marks shall we leave behind us? How are we fulfilling the work of our time? and proving our loyalty to our Redeemer and our King? Nor is it unwise to look at the reverse.

“What if, mistrustful of its latent worth,
We hide our single talent in the earth!
And what if self is pamper’d,—not denied!
What if the flesh is never crucified!
What if the world be hidden in the heart!—
Will it be, ‘Come ye blessed,’—or ‘Depart?’”

J. NEWBY.

Ackworth, Twelfth month, 1872.

THE
ANNUAL MONITOR,
1873.

OBITUARY.

	Age.	Time of Decease.
THOMAS HENRY ABBOTT, <i>Grove House, Tottenham.</i> Son of Arthur Robert and Ellen Abbott.	6 22	1 mo. 1872
WILLIAM ADLINGTON, <i>Mansfield.</i> An Elder.	66 3	9 mo. 1872

Anything of the nature of personal publicity was so contrary to the character and known wishes of William Adlington, that a short memorial of him is added here, only in the hope that it may be instructive to others. For this purpose, therefore, the following memoranda have been put together.

He was born in the autumn of 1805, the eldest son of pious parents, members of the Established Church of England, who carefully brought up their children as consistent members of the same. Without doubt, the piety, loving tenderness, and practical self-denial, of his home life, in childhood and youth, much influenced the integrity of his manhood, and the Christian ripeness of his later years.

When he was about twenty, he was for one year in a merchant's office in Liverpool, and his residence in that town gave his first bias towards the Society of Friends, and it was there he first attended Friends' meetings. But in the case of one so free from egotism of every sort, it is difficult to ascertain much of his past personal history,—and we can merely state, that he married in 1829, and a few years later, he and his wife applied for membership with Friends, for themselves and their young children, and were received in 1835.

From this time to the end of his life, he was a diligent, consistent member of the Society; in which he was always ready to be of service. By reason of his large connexion with those not professing with Friends—his own relatives and those of his wife being members of other religious

communities,—he was frequently called upon to bear his testimony to the truth of the principles he professed. From this he was never known to shrink. Notwithstanding a large circle of acquaintances, he had but few intimate friends beyond the limit of his own family; within this, however, his courtesy, simplicity, and genial affectionate disposition, induced very close companionable friendships with all his own children, as well as with other relatives, and a few dear friends. Many afflictions and bereavements were allotted to him from time to time; but in each instance he bowed himself with patient humility and submission, at all times recognizing the Hand of his Loving Master, and Almighty Father. Still, as before intimated, the reticence concerning himself renders it impossible to report much of his expressed feelings, even in later years. We can judge only by results.

His life was one of active engagements, till within six weeks of his death. Though out of business, his age and character qualified him for a variety of public duties. He was much occupied in superintending the settlement in life of sons and nephews; and amongst them his high principle, as well as his experience, clear-headed knowledge of business, and kind manner in giving

advice, very specially endeared him. His gentle courtesy to aged or feeble people was very uncommon: and he had a quiet modesty, which led him to do many kind offices in private, without attracting the notice of others. This was evinced during the last fortnight of his life by the numerous anxious enquirers, not only from his immediate neighbourhood, — as small farmers, tradesmen, widows, and persons in various stations,—many of whom had been accustomed to call upon him, early in the morning, or during the evening, to seek his advice or sympathy. He had a strong sense of the truth that we must render “an account of the deeds done in the body.” In this light he viewed his responsibilities and trusts, of which he had many, both public and private,—regarding them of so sacred a nature, as to take precedence of his own business.

At the same time, he did not build on his merits. Conscious of many sins and failings from error or unwatchfulness, he felt the need of daily renewing his covenant, and of seeking the Christian's daily bread. For some time past his religious character seemed to have been ripening, and the remarks which he occasionally made with reference to passing events, betokened a

holiness of thought which it is delightful to recall. Praise and thankfulness for God's many blessings were frequently expressed. For several months his health had been almost imperceptibly failing; and during the summer he was advised to try a change to the sea-side. In company with his wife and one or other of his sons, he remained there three weeks; but returned home, without having received the benefit which had been hoped for. During the remaining fortnight he declined very rapidly; — the grievous malady under which he was sinking early deprived him of the power of taking any nourishment, thus adding the pain of hunger to other sufferings with which God saw fit to purify His servant. No murmur, however, escaped him, nothing but praise to God, and gratitude to those around him; and above all he manifested the most child-like faith in the Sacrifice of Jesus Christ our Saviour. The hymn he most frequently asked for in those last days, also expresses this dependence. We refer to the one beginning—

“Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,—
O Lamb of God, I come.”

His faculties were perfectly clear to the end; and

early on the morning of the 3rd of Ninth month, his spirit peacefully took its flight.

Even in minor things,—details too small and personal for a record like this,—the close of a life, so loving and simple, so sheltering and paternal, was in harmony with its course; leaving in the hearts of sorrowing survivors the consoling belief, that the faithful servant had been long listening for his Master's call, watching to render up the stewardship entrusted to him. "Be ye therefore ready also:—for the Son of Man cometh at an hour when ye think not."

WILHELMINE ALBRIGHT, 20 30 7 mo. 1872
Edgbaston, Birmingham. Daughter of Arthur
 and Rachel Albright.

HANNAH ALDERSON, 74 7 12 mo. 1871
Beech Hill, Pardshaw. Wife of John Alder-
 son.

REBECCA ALLEN, 84 9 7 mo. 1872
Retreat, near Armagh. Widow of John Allen.

MARY ARMISTEAD, *Leeds.* 55 26 11 mo. 1871
 Widow of Wilson Armistead.

JOHN ARMSTRONG, 74 5 12 mo. 1871
Newcastle-upon-Tyne.

ALEXANDER LUCAS ASHBY, 14 30 1 mo. 1872
Staines. Son of Alexander and Susanna Lucas
 Ashby.

HAROLD CHARLES ASHFORD, $1\frac{3}{4}$ 6 6 mo. 1872
Sale, near Manchester. Son of William Ashford.

THOMAS ASHLEY, 61 2 12 mo. 1871
Nantwich : once resident at Ackworth.

LUCINDA BAKER, 75 16 4 mo. 1872
Dublin. Widow of William Baker.

SOPHIA BALL, *Bristol.* 85 28 4 mo. 1872

This dear friend was among "the poor of this world," but "rich in faith," who knew from blessed experience that "godliness with contentment is great gain." In her earlier life she was employed as a domestic servant; and for many years afterwards as a housekeeper. We have no information as to her early religious experience; but when about 50 years of age, she joined our Religious Society on the ground of conviction. In conversation with a friend during her last illness, she referred to the mental conflicts through which she had passed before taking this step, remarking that she felt so satisfied of the truth of Friends' principles, that she must have been a Friend, even had there been no others in existence.

To surviving friends she was known chiefly when already in advanced years. Her course through life was comparatively a hidden one; but

those who were in the habit of calling on her in her humble dwelling, can tell of the comfort and instruction they derived, from witnessing the tranquil cheerfulness and Christian contentment which marked her declining years. She would often thankfully acknowledge that "goodness and mercy had followed her all the days of her life," and that she had been very graciously cared for, both as to temporal and spiritual things. But the theme on which, above all others, she delighted to dwell, was the mercy of God in Christ Jesus;—His exceeding love, as manifested in the gift of His dear Son, for the salvation of our lost and ruined world. She would often speak of the *fulness* of grace which is in Christ Jesus, and of what she felt Him to be to her own soul, in a manner which made it evident that the gracious words of our Lord to the woman of Samaria were being fulfilled in her experience, "The water that I shall give him shall be *in him* a well of water, springing up into everlasting life." Though humbled under the sense of her own unworthiness, she might be truly said to "*joy* in God through our Lord Jesus Christ," evincing a sweetness and serenity of mind, and a brightness and cheerfulness of temper, which made even children feel it a pleasure to be taken to see her.

Her health, which had been fluctuating for some time previously, began decidedly to fail early in 1872. The following recollections of visits to her during her illness, will complete this notice of our departed friend.

14th of Third Month, 1872.—With a beaming smile she said, “Is it not delightful to be going home? I have had this morning an almost overwhelming sense of the love of my God and Saviour. I am nothing, and can do nothing: but how wonderful that my Saviour should have come down from heaven, and died for me—for my sins. I can do nothing but cast myself at the foot of the Cross, washed in His precious blood. I can no longer read, but I can think, and when I get up above, there will be nothing to do but to praise Him.”

17th of Third month.—This morning, after a night with some hours of refreshing sleep and less cough, she said, “I am passing through the valley, but it is all light; and His rod, and His staff, comfort and support me. I regret now that I have not spoken to others more about Jesus; but He has forgiven all my omissions, and washed them all away. I should like to be able, as with a voice of thunder, to invite all to come to Him. Give my dear love to all my friends, and tell

them that I find the salvation of Jesus is no cunningly devised fable, but a blessed reality."

It is impossible to describe the sweet expression of her face during these interviews; her aged and wrinkled features being lighted up with such a heavenly smile, as to bring to mind what is recorded of Stephen, when they "saw his face, as it had been the face of an angel." On another occasion she spoke of the sweet lines being realized in her experience:—

"Jesus can make a dying bed

Feel soft as downy pillows are,

While on His breast I lean my head,

And breathe my life out sweetly there."

24th of Third month.—Our dear aged friend referred to the text in the Canticles, "Coming up from the wilderness, leaning on her beloved," as descriptive of her own experience, saying, "I am leaning very close to my Saviour. He is leading me very gently—so gently! O what love to a poor weak creature like me!" There being a little start caused by a sudden twinge of pain in her side, she said, "It is not much. What is my pain compared to what my Saviour endured for me? Nothing. What wonderful love, that led Him to come down from heaven to suffer and die on the Cross for poor sinful man! And all this

He bore willingly : it was not forced upon Him. When He prayed, ' If it be possible let this cup pass from me,' he added, ' Nevertheless, not as I will, but as thou wilt.' O what wonderful love ! I want to praise Him better, and I shall be able to do it,

' When this poor lisping, stammering tongue
Lies silent in the grave.' "

26th of Third month.—On visiting our friend this morning, she said, " The Lord is dealing very gently with me. I have scarcely any pain. I am just waiting till He shall see fit to call me home. I do not know why it is that I am kept here from day to day ; except that each day I have a little work given me to do, in speaking of Jesus to some one coming to see me. He is very gracious to me, encircling me with the arms of His love, so that the enemy cannot come near me. I have no doubts or fears ; and if Satan were to present a doubt, I think I could say to him, in the strength of my Saviour, ' Get thee behind me !' " She was much pleased with a nosegay of sweet flowers : and on a friend remarking, " Thou canst enjoy these earthly fading flowers ; but thou wilt soon be

' Where everlasting spring abides,
And never-withering flowers,' "

she assented with a sweet smile; and added, "My doctor recommends things for me to take, but I am past taking bodily nourishment. I seem to be living on heavenly food. Jesus is very near me, and soon I hope to be within the Golden City; and eternity will not be long enough to praise Him for all His mercies."

28th of Third month.—Our beloved aged friend was much reduced, and spoke with a more feeble voice. She said that while lying motionless, she had been meditating, for hours, on the condescending love and mercy of the Most High displayed in His dealings with mankind, as recorded in the Holy Scriptures. "I see it all now," she said, "in a different light from what I ever did before." She spoke of the history of the patriarch Abraham, and the wonderful account of Moses; dwelling on God's providential care over His people in the wilderness, supplying them with water from the smitten rock, adding with emphasis, "and that rock was Christ:"—then in due time bringing them safely into the Promised Land;—adding, "And I, too, shall soon be in the Golden City." She said much more on the riches of Christ's love which cannot be distinctly remembered.

7th of Fourth month.—Sophia Ball spoke

of her soul having been filled with the love of God, even to overflowing, and added, "My body is very weak, but my life is hid with Christ in God." A friend added, "And when Christ, who is our life, shall appear, then shall we also appear with Him in glory;" when she brightly responded, "Glory to last for ever! Oh that word—'for ever!'"

After this, her physical condition was one of increased feebleness and discomfort, and such as very much to preclude the expression of her feelings. But it is hoped that enough has been recorded to furnish, for the encouragement of survivors, an animating testimony to the unfailing faithfulness of Him, all of whose promises in Christ Jesus are yea, and amen for ever.

SARAH ANN BARDEN, 3 28 9 mo. 1872

Highflatts. Daughter of Dan and Ann Barden.

THOMAS CORBYN BARROW, 5 13 11 mo. 1871

Lancaster. Son of Thomas and Isabel Doull Barrow.

MARY BATH, *Swansea.* 70 12 2 mo. 1872

JOSEPH BAYNES, 84 11 9 mo. 1872

Ballowfield, Wensleydale. Died at Aysgarth.

THOMAS EDWARD BECK, 12 9 8 mo. 1872

Dorking. Died at Matlock. Son of Samuel and Ellen Rowland Beck.

This dear boy was the brother of Mary Ellen Beck, of whom an account appeared in the *Annual Monitor for* 1867, and who was the "Nelly" of the Leominster series of Juvenile Tracts. He was from his birth a very delicate child, and, though fond of play, was often prevented from joining in the amusements of healthier boys. This had probably some influence in maturing his mind, and leading him to serious thoughtfulness.

When between five and six years old, he was taken ill of scarlet fever at the same time as his sister Nelly, to whom he was extremely attached; and when requesting that some grapes which had been sent to him might be shared by her, the opportunity was embraced to tell him that she did not need them, for she was gone to heaven. He immediately replied, "Then, mamma, if I die, thee can say Nelly and Teddy are gone to the Happy Land." About a year after this time, as he was sitting alone with his mother, who had been reading to him, he said, with much feeling and solemnity, "Mamma, when I had the scarlet fever, I heard a voice say, 'Thy sins are all forgiven thee.'" In order to elicit his own ideas, he was asked, "Was it a loud voice?" He answered, "No, it was rather a low whisper."

“Whose voice did he suppose it was?” He replied, “God or Jesus.” This little conversation afforded a most interesting explanation of a very remarkable change, which, during his illness, had taken place in his conduct without any apparent cause: the impatience he had before manifested having suddenly given place to a very yielding and gentle disposition. When he grew older, he was accustomed to hold meetings on First day afternoons with his little brothers and sisters, and his prayers on these occasions were very simple and earnest. On a later occasion, he once said, “If I did not believe God heard and answered prayer, I should not pray.”

About ten weeks before his death he was placed at Matlock, to be under hydropathic treatment at Smedley's, and very soon won many friends in that large establishment by his intelligent and Christian character. Whilst there, he thus wrote to one of his younger brothers:—“I was very glad to hear thee say that thou thought God was helping thee more and more, and that thou thought thou had not told one untruth since I left Dorking. Now, I think that is very encouraging to thee; for we are quite *sure* that it is not Satan that helps us to be good, so if thou *goes on* trying to be good, God will go on helping

thee; He is *never* tired of helping His children to do what is right. Thou need not show this letter to any one.—With dear love, I am, thy affectionate brother,
“TEDDY.”

The following extracts, which throw some light on his character, are taken from letters addressed to his parents by temporary residents in the institution:—

The first time my attention was drawn specially to him, he was taking a small box to the new comers, with needle cases, &c., requesting them to purchase something, adding that the profits were for a charitable object. After that time, we often had a little conversation together. I soon felt a deep interest in him, mingled with a fear lest he should lose his Christian simplicity of character, owing to the great notice he attracted; and I occasionally ventured to caution him. On one of these occasions he very sweetly said, “I know those are my best friends who reprove me.” I said, “I am only cautioning you, lest you should be saying something you might afterwards regret.” He thought a moment, and then said, “I believe I might have spoken something better; I think I was wrong. I will go and tell the lady so.” Away he ran, and soon returned; the troubled look gone, and he quite calm as usual.

One Sabbath evening he came to me in the drawing-room and said, "I have been below to the chapel. This is twice I have been to chapel in my life, and once to church. I think *I like the Friends best*, but we have had a very good sermon; the text was, 'God is love.' The preacher spoke of God as a God of Justice, then as a God of Holiness, and then he added, with such a bright, happy face, 'but the best of all is, God is love.'" One day he looked rather sad, when telling me his brothers and sisters were at home, and he should so much like to join them. I sympathized with him, and added, "Whom the Lord loveth He chasteneth." He said, "I don't call being here a chastisement." I replied, "But the affliction, which is the cause of your absence from home?" "Yes, my affliction I do." I said, "I hope you may get quite strong, and live to be a man, and work for this God of love of whom we were talking." He answered thoughtfully, "Yes, but I should like to do something for Him *now*." The earnestness with which he said this made a very deep impression on my mind.

Another writes:—"I spoke to him often of the great themes of repentance, faith, Jesus and salvation, and found him as one taught of God on all these great topics. He said to me one day, 'I

often wonder whether my repentance has been right or not.' I said, 'Tell me how you think.' He replied, with much sweetness, 'I have often felt my sins, but when I have confessed them to God I have seen Jesus on the Cross dying for them; and then I have felt so happy. Oh, what light and glory appeared! but it does not continue. You know I am young, and have not much experience. I am just like a flower beginning to open, and I hope I shall grow and get more of God into my heart.'"

He was very sensible that he had not yet "attained;" saying, on one occasion, that he feared his love to Jesus was not such as to lead him to give up much for His sake. The following was his reply to a letter received from a young man in delicate health, who had expressed his desire that Teddy would pray for him, that he might yet become a minister, if it was God's will.

"Dearest Friend,—Truly, the remembrance of the past is pleasant, and I like to look back on the times when we sat together, talking, reading, &c. But it is no use sighing; though I cannot see you, I can pray for you; and I truly believe, if we pray believing, you will be a minister; and, if not, you must rest contented. 'Not my will, but Thine, oh Lord, be done.'—

I remain, your very affectionate friend,

“T. E. BECK.”

He was accustomed to invite others to attend with him the little meeting of Friends at Matlock; and repeatedly spoke of them, whether held in silence or not, as having been very nice times. The treatment was permitted to be very successful, and his spirits were proportionally high in the prospect of returning home in restored health; but it was not so to be. On the day on which the accident occurred which caused his death, his countenance was described as looking “beautiful; as if it were a foretaste of the glory so soon to be revealed which lighted up his face.” His “extreme gentleness” had also been the subject of remark. About this time he told a lady whom he wished to encourage, that he thought if she had more faith in her Saviour she would get on better. She asked him what faith was? and he brought forward passage after passage of Scripture to define it. He said that the day before he had not been happy; he did not think he had spent the day rightly, and could not pray; but on rising that day he had read a chapter in the Bible, and had been able to pray, and he felt quite different and happy. He added that he had a text for her: “I will never leave thee, nor forsake thee.”

He was anticipating with much pleasure accompanying a friend the next morning to a distant Monthly Meeting; when, after going up stairs to bed, he came down to fetch something, and was sliding on the baluster rails to get before a little playmate, when he suddenly overbalanced himself, and fell from a considerable height. He only survived two days, and was either unconscious or asleep most of the time; though he had a bright interval, in which he recognized his mother, and asked lovingly after those at home.

It was very touching, after all was over, to see the grief of the attendants, as they came in little companies into the quiet room to see the remains. Many were in tears, and one said she should never forget the words he had said to her. She was only one among many to whom he had spoken of their eternal interests; thus having been permitted to carry out his own earnest desire, to "do something for Jesus *now*." The ripened grain was quickly gathered into the heavenly garner; but the joyful assurance remains that that Saviour who had loved him, and washed him from His sins in His own blood, had called him early to see the King in His beauty, and to behold the land that is very far off.

To the above narrative we feel inclined to add the following stanzas on *Early Piety*, by the eminent Bishop Heber :—

“By cool Siloam’s shady rill
How sweet the lily grows!
How sweet the breath beneath the hill
Of Sharon’s dewy rose!

“Lo! such the child, whose early feet
The paths of peace have trod;
Whose secret heart, with influence sweet,
Is upwards drawn to God.

“By cool Siloam’s shady rill
The lily must decay;
The rose that blooms beneath the hill
Must shortly pass away.

“ And soon, too soon, the wintry hour
Of man’s maturer age,
Will shake the soul with sorrow’s power,
And stormy passion’s rage.

“ O Thou ! whose *infant*-feet were found
Within Thy Father's shrine !
Whose years, with changeless virtue crown'd,
Were all alike Divine !

“Dependent on Thy bounteous breath,
We seek Thy grace alone;
In childhood, manhood, age and death,
To keep us still Thine own!”

RUTH ADA BELL, 7 30 1 mo. 1872
Springfield, Newtownards. Daughter of George
 L. and Clara Jane Bell.

JOHN BELLIS, 51 5 6 mo. 1872
Dalston, Stoke Newington.

ROBERT BIGLANDS,	82	2	1 mo.	1872
<i>Beckfoot, Cumberland.</i>				
ROBERT JOHN BISHOP,	12	11	8 mo.	1872
<i>Ipswich.</i> Son of Edward W. and Emma Bishop.				
JOSHUA BLAKEY, <i>Halifax.</i>	65	20	11 mo.	1871
An Elder.				
JOHN BLUNSOM,	68	18	7 mo.	1872
<i>Northampton.</i> A Minister.				
SARAH BOARDMAN,	91	31	3 mo.	1872
<i>Laurel Hill, County Tyrone.</i>				
JOSEPH BOTTOMLEY,	60	24	5 mo.	1872
<i>Matlock Bank, Derbyshire.</i>				

This dear friend was born in 1812, at Dobroyd, near Shepley, in the West Riding of Yorkshire, about seven miles from the town of Huddersfield. He was the youngest in a family of seven, having had three brothers and three sisters, of whom only one of each survives him. He was brought up in the simplicity of rural life, and under the watchful care of religiously-minded parents, and was sent for three years to Ackworth School for education, after which he remained at home on his father's farm. When about eighteen years of age, he went to Rochdale to assist his eldest brother William in his management of a cotton mill. This engagement, however, was unexpectedly brought to an end after some

months, by the lamented death of William Bottomley, junior, who, with his brother-in-law, Alexander Wheeler of Birmingham, perished in the wreck of the Rothsay Castle steamer, on the Welsh Coast, in 1831.

After a short interval spent with another relative at Stockport, Joseph Bottomley returned to the place of his birth ; and there continued to reside until within three years of the close of his active and useful life.

We may conclude that the affecting loss of his brother and brother-in-law in 1831, quickened and deepened the religious impressions of his early training. Between that year and 1838 he appears to have made occasional notes, by which he hoped "to retain something of the impressions he had at times of the overflowings of Divine love towards him." In the first of these memoranda, about the age of nineteen, he says : "O how sweet and refreshing it is to feel the Lord near us, as it were with open arms ready to receive us, if we were but enough willing to give up our whole hearts to Him, beg for His Holy Spirit to lead and protect us, and be with us continually. How steadfast would our joy then be ! and what peace of mind should we have in so doing ! But a fear rests with me that I cannot keep so clear from all the corruptible

things of this transitory state. I feel that I want humbling, as it were, in dust and ashes, before I can be as steadfast as I ought to be."

A few months after we find a *daily* entry of "want of steadfastness and watching unto prayer, of his feeling the dangerous state he was in. For several days," he says, "I have had some pleasant thoughts for a time, but I soon forget and get into the old way, until raised again from my lethargy." In 1832 he has "some renewed desires after holiness, and a full dedication of heart to the All-wise Disposer of all events. I have so frequently (he says) witnessed my own intentions and workings to be as frequently broken. O that I might be steadfastly fixed! continually watching after purity; seeking for it more than hidden treasure. O the peace I believe there would be in it! Let me consider these things."

When about twenty-two years old, he wishes to lose "no opportunity for an advancement and growth in the truth, and reverts to this way of commemorating the continued goodness of the Lord as one means of promoting it." 28th of Ninth month, 1834, he says: "It is my earnest desire to make an impartial examination of myself," and he speaks of a severe struggle in meeting, "unable to bring my wandering thoughts

to their proper centre, for want, I believe, of more humble dependence on Him who alone can bring into subjection improper desires. I so far yielded as to allow the tempter to gain an ascendancy over me. But my Heavenly Father did not, I believe, wholly leave me, but did condescend to show me a little of the lukewarmness of my spirit, and create in me new hunger and thirst after purity of heart. I did feel something of my own shortcomings and my barrenness; the enemy all the while besetting me close, and often (indeed again and again) drawing me imperceptibly from the watch tower, till near the close of the meeting, when a Friend rose and said: 'Blessed are the poor in spirit, for theirs is the Kingdom of God; blessed are they which do hunger and thirst after righteousness, for they shall be filled.' The first of these blessings I dare not lay claim to as belonging to me; but to the latter I could not say I had no hunger and thirst after righteousness, for I did at that time feel a desire after purity and holiness. 'Some (the speaker continued) might be ready to say, those words do not belong to me,' which words had, indeed, passed through my mind as he spoke, and, hearing them repeated so soon after, caused me to believe what he said was adapted to my state; which, with the feelings

that continued with me to the close of the meeting, I hope will be profitably remembered."

These religious aspirations were from time to time satisfied with an encouraging sense of Divine love, and of a close dependence on Christ. Towards the end of the year, while still afraid of getting off the watch tower, he writes more than once in a strain of praise and gratitude, and seems to have some impression of being called to a more public testimony for the Lord. 28th of Twelfth month: "O the unutterable love of the Almighty to poor, frail, finite, sinful man! He is not a hard Master. No; experience will tell us that His reward is with Him. In Him we are strong, but without Him we can do no good thing."

With the opening of the new year 1836, he expresses thankfulness for a renewal of his faith, and on the 5th of First month writes: "I think I may safely say that for several days past, and frequently of late, Divine love and power have been greatly manifested, wonderfully manifested, for my instruction and encouragement. * * * May my faith and confidence in the alone-powerful arm of love remain! My heart has often seemed—O may I say it with deep fear and humility, believing I can do nothing of myself—to be imbued with a love for close communion

with the Lord, that my thoughts and actions might be directed by Him, and tend to His glory ; and that I might devote my youth, my health, my life, my strength, my all to Him, to His service, and the promotion of His cause upon earth. The prayer of my heart is that Thou, O Heavenly Father, through the mediation of Thy dear Son, would grant the assistance of Thy Holy Spirit to direct me in the paths of truth and righteousness, keep me in fear and humility before Thee, and in full dependence and reliance on Thee. O let me not depart from Thy precepts ! What shall I render unto Thee for all Thy mercies ? Thine is the kingdom, the power, and the glory for ever. Amen."

He finds it necessary to watch against levity, and is thankful to feel an inward check to indulging in it. On the 7th of Eighth month he says : " I have again to feel the proneness of my heart to forget wherein is its strength, and I have need to be thankful that the Fatherly rod is stretched out still."

In the First month of 1837 he repeats his conviction that valuable spiritual impressions are enhanced by being recorded, and writes as follows of having received great comfort in a week-day meeting, in a larger degree than he had known

for some time previous : “ I believe we ought not to doubt, but fully believe that ability is afforded to obey whatsoever is required of us ; and though it may sometimes be close work to keep upon the watch, yet may we never let go our hold, but press on without wavering. The reward and wages for such exercise of mind are manifold. The substantial satisfaction and comfort which are sometimes known cannot be expressed in words. This was to some extent enjoyed by me this morning. The truths, in some of the sayings of our Saviour whilst upon earth, seemed experimentally, unexpectedly, and with increased light placed before me : ‘ I will pray the Father, and He shall send you another Comforter, even the Spirit of Truth, that He may abide with you for ever—*whom the world cannot receive*. It is expedient for you that I go away ; for if I go not away the Comforter will not come to you ; but if I go *I will send Him unto you*. And He *shall teach you all things, and bring all things to your remembrance*.’ O how sweetly comforting and strengthening did these words seem to me ! I did also feel much favoured, in the belief that it was nothing I could command, but what I was, though unworthy, made partaker of.”

Joseph Bottomley had, by this time, entered

on a business which led him frequently to London. In the earlier part of these engagements he thus writes: "London, Fourth day, evening; 4th of Seventh month, 1838.—The more I see of this world and its chequered enjoyments, the more I feel the emptiness and unsatisfying nature thereof. This, I believe, is a renewed favour to have this feeling mercifully extended to me. O may I rightly profit thereby! 'In the world (said our Saviour) ye shall have tribulation: but be of good cheer, I have overcome the world.' How comforting do these considerations feel to the mind, when tried and perplexed with the things of the world! O Heavenly Father! Thou knowest what is best for us. I feel greatly comforted in the belief that Thy gracious eye is still directed towards me, and that Thou art still willing to help and strengthen me. Do Thou direct my steppings, for Thou only art my strength. These are, indeed, slippery paths: do Thou preserve me in the narrow way of peace."

At the age of twenty-seven he married Ann, the daughter of the late Joseph and Hannah Firth, but, after the lapse of a little more than three years, their union was severed by the death of his beloved partner in 1843. He was married again in the Twelfth month of 1846 to Mary Ann

Pickard, now his surviving widow. Throughout his active life, whether at home or away on business, he was a very diligent attender of Friends' meetings—those for discipline as well as for worship; and it was a rule with him to consider the week-day meeting for worship *a first engagement*, to which business arrangements must be made subordinate. When travelling, he endeavoured to attend any Friends' meetings, general or particular, that he could bring in on the way.

The train by which he travelled from London in 1853 met with an accident, two persons being killed; and it is thought he never fully recovered from the effects of the shock and bruises then received. It was about this time that he set apart one of his cottages for the holding of a Reading Meeting on First day evenings. It was kept up for many years; and the prolonged intervals of silence that were observed were often broken by the voices of those present in exhortation, prayer, and praise. So much were these meetings enjoyed, that on one occasion a Friend was speaking of the *short* meeting they had had, when (on consulting the time) they found they had been together more than two hours.

When nearly forty-six years of age, Joseph Bottomley felt it laid on him, as his religious

duty, to speak in the ministry in our meetings for worship, and he became, in many ways, prominent in Christian labours, which may be said to have increased and extended more and more till his death. In 1857 he served on a Visitation Committee of Pontefract Monthly Meeting, appointed to inquire into the oversight and religious care exercised towards the younger members, from the ages of fifteen to twenty-five, and he entered warmly into the object of their appointment. From 1859 to 1861, he went out repeatedly with other Friends on a Quarterly Meeting's Committee for visiting families; and again, in 1867, on a similar service. These engagements, though extensive, were, however, only a part of his labours in Yorkshire. Often would he leave home at the end of the week to spend the coming First day in some other meeting, frequently travelling to be at the week-day meetings also. When in London he has been known to go down into Yorkshire to attend his own Monthly Meeting, and return again at its close to complete his business affairs. He was frequently plunged into deep baptisms of spirit on account of the state of our Society, and had the cause of truth and righteousness much at heart. It was, however, a source of unhappiness to our dear friend, not

always to accord in sentiment with those who were his brethren in religious fellowship ; and, his own convictions being deep and strong, this was at times the ground of considerable uneasiness, as he seemed unable, in such cases, to leave the responsibility with his friends.

As a father, he at one time felt great anxiety respecting his children ; not having the satisfaction of seeing their views and inclinations run in the track which his own judgment had marked out for them. This was no small trial on both sides. Yet it is believed he was favoured at times to trust that there was an overruling hand even in these matters. And, in reference to these things, he adds : “ My desire is, that whatever may be the course of any one of us whilst here on earth, we may, in the winding up of these transitory things, be permitted, through the matchless love of our Heavenly Father in the blessed mediation of His beloved Son, *all* to meet in that never-ending state of being, where all is joy and happiness, and peace without alloy.”

For five years after engaging in the work of the ministry, he kept a record of his own religious exercises of mind in our meetings. “ The strongest reason for putting these things on paper (he says) is for *my own* instruction and edification, and a

confirmation of the Lord's gracious dealings with one of his weakest and most unworthy creatures. His love—how marvellous, beyond all conception!" He was truly assiduous in his own meeting and neighbourhood, labouring in public and in private, seeking to gather all into the fold of Christ. Though often discouraged, yet he was often animated in his work, and filled with thankfulness and praise. He rejoiced in the happy results attending the service of other labourers in the Church, and from time to time found a confirmation of his faith in the harmony of their exercises of soul with his own. He was much engaged in stimulating others to the faithful occupancy of the talents committed to them, frequently quoting, "To whom much is given, of them shall much be required."

Though sensible, from his earliest religious experience, of our inability to save ourselves, yet he was afraid of preaching faith without works; and, while he often rejoiced in the Lord and His unmerited mercy, he observed: "There was nothing in the New Testament that pointed to a state of inaction. We are to be, to do, and to suffer as seems right to our Divine Master. There was the being; be still, and know that I am God,—the watchful state, as on the watch tower,—the

waiting on the Lord; and this preparatory to doing. But there must be the doing; the light shining before others; the mouth speaking out of the abundance of the heart; the salt that had not lost its savour, &c. And there is also the suffering—the suffering with Christ, that we may also reign with Him: and after ye have suffered awhile, the Lord stablish, strengthen, settle you.”

Though fervent and constant in Christian exhortation, he was often afraid of going before the Spirit's moving; and at various times the testimony or the prayer was not offered, owing to the premature closing of the meeting. On other occasions he felt his gift hindered by the sense of a want of acceptance in the hearts of the hearers, or he had a fear suggested to his mind, “lest he should interfere with the Teacher in each of our hearts;” and he found the necessity and advantage of seeking after more faith, and “close watchfulness, but especially previous to a meeting, more of quietness or retirement, and less of ordinary conversation.”

For several years, though not a recorded minister, he felt drawn to move up and down in many parts of the country, attending the *usual* meetings of Friends in Lancashire, Cheshire, Cumberland and Westmoreland, Derbyshire, Not-

tinghamshire, Lincolnshire, and other places. In these Christian labours he was much stimulated by a view of "many waste places" in the Church, and his sense of the necessity of renouncing ease and self-gratification. He felt time was rapidly gliding away; his own day past its meridian; the night coming in which no man can work. Being one of the correspondents for Yorkshire, he continually availed himself (being so often in London) of his privilege to attend the sittings of the Meeting for Sufferings. Under date of last Second month, he penned this statement: "I have been in London the whole of the past week, having attended two mid-week meetings and the Meeting for Sufferings, besides some other gatherings; though I went up on account of business matters."

In 1869 he removed to Matlock Bank in Derbyshire, and found in that neighbourhood, and in the Monthly and Quarterly Meeting, ample field for the closing labours of his life. A Friends' Meeting House had been built there a short time previous, but there were only two women Friends resident who were members. Several serious-minded persons in the neighbourhood were, however, drawn to Friends, and admitted into membership; and the Meeting was often attended by invalids resorting to the place

for the benefit of their health. To many of them, as well as others, the opportunity of friendly and religious intercourse with our dear friend was much valued. "I have remembered," says one in writing to his widow, "how thy husband removed to your present house, hoping to be of benefit to Friends who were led to Matlock Bank. The service was sincerely offered, and we must believe accepted: and we humbly believe also he is now receiving his abundant reward." "I had hoped," writes another, "for his long continuance among his friends, thinking what a sphere of usefulness he found in his Christian care of those who attended his meeting. Truly, the Lord can work without us as well as with us, and doeth all things well: yet to our view the loss of such a labourer in the vineyard must leave a blank in the little circle of our Society at Matlock." "Our interviews," observes another, "have left a sweet impression of one whose heart ever seemed flowing with love and sympathy." Many testify to his diligent Christian labours as one who "seemed ever to be waiting for the Master, and listening to catch his orders: a faithful servant of the cross, gone to receive the crown." A much-esteemed Friend of his own Monthly Meeting says: "I feelingly remember his warm and tender solici-

tude on my account. Little did I expect that his removal would precede mine. I am spared a while longer, but I shall sorely miss the helping hand and the cheering word. How impressive the lesson to depend upon no other arm than that of Omnipotence!" "I should like," says a Friend in London, who entered the Society by conviction, "to bear my humble testimony to our dear departed Friend, who has been to me a father in this little Israel. He was, indeed, as a brook by the way to many travellers Zionward; at which they have been refreshed, and gone on their way rejoicing."

A valued minister remarks: "It really seemed to me that it was as his meat and his drink to be doing his Heavenly Father's will: and it is sealed on my heart, that though dead he will long continue to speak to many, among whom he had been favoured to extend the knowledge of our Lord and Saviour Jesus Christ, as the one Master, the one true Teacher of his people. * * How sweetly does the language revive within me which he repeated so weightily at our Meeting for Sufferings: "Blessed are the dead who die in the Lord! for they rest from their labours, and their works do follow them." These words were rendered the more impressive from the circumstances that followed.

The writer of the above was himself the same day seized with sudden illness ; and two other Friends who were present at that meeting died shortly afterwards.

“It has often been a great pleasure,” says a lady from Leicester, not a member of our religious Society, “while staying at Matlock Bank for the benefit of the baths, to be allowed free access to your pretty little meeting house : and there, in the midst of quietness, to unite with you in the worship of God. It was a particular pleasure whenever your dear and now departed husband rose to deliver the message of Divine Truth. * * His utterances were brief : I never heard him speak for more than ten or fifteen minutes ; but their brevity served to enhance their strength, and to produce the more profound impression. A lasting memento has been stamped on the minds of several visitors to the bathing establishments * * indeed it cannot be doubted, that had it pleased the Lord of the vineyard to spare him, his ministry would have been increasingly sought by visitors at Matlock Bank. * * May the Lord raise up other faithful and honoured servants to nurse that infant Church !”

“My dear cousin,” writes an esteemed friend from America, “was about two years older than I

am. He was my Ackworth School companion : and when I visited my relatives, it was always with much satisfaction I enjoyed his company. While in England, three years ago, our intercourse with him was peculiarly agreeable and profitable. From boyhood he was serious, thoughtful, intelligent—to me a most profitable and agreeable friend. I feel his removal greatly. To me he was truly a bright example : in his early years enjoying the blessings of a kind Providence, but not absorbed in the things that perish. May such be *our* course ! then the many blessed promises to the trustful will be fulfilled to us.”

The removal of our dear friend from this state of being was unexpected, and after only a short illness. “Perhaps,” observes one of his own family, “if he could, when living, have expressed any wish as to the manner of his death, it would have been for one comparatively painless, and which should have come to him while still engaged in the harvest field, in which it gave him his chiefest pleasure to labour. Such was the death that was his.”

On Fourth day, the 1st of Fifth month, he attended his Monthly Meeting at Heanor, and afterwards left for London, for the purpose of transacting some business, and of attending, as

was his custom, the Meeting for Sufferings. He called on his eldest son whilst in the city, and seemed to be in excellent health and spirits; entering with zest into conversation, and enjoying a meeting of the Sunday School Union, held in the evening at Exeter Hall. An extraordinary change in the weather gave him cold, and the fatigue of his return journey being superadded, brought on decided illness through the night of Seventh day. On First day, the 5th of the month, though somewhat better, he was not equal to attending the Morning Meeting; but in the afternoon set out with the intention of walking to Bonsal, a distance of four miles, to be present at a Reading Meeting which he had established there. He was, however, too unwell to proceed more than a mile of the distance, and only retraced his steps with the greatest difficulty. He went to bed exceedingly ill, and never left it again. The attack ended in typhoid fever, and terminated fatally in little less than three weeks. He died during the sittings of the Yearly Meeting, to which he had been nominated as a representative.

During most of this illness the whole of his family were with him, as well as his older brother. Many of his relatives and friends also called from time to time to see him, and bore away pleasant

memories of the sweetness of his spirit. Notwithstanding his great prostration of strength, he did not suffer much acute pain. The company of his brother was particularly grateful. On Seventh day, the 11th of Fifth month, after a chapter in the Bible had been read, he engaged in prayer ; and afterwards addressing his brother, he expressed a hope that if he should recover, there might be between them greater freedom of converse on the goodness of God, and His wonderful dealings with men. He spoke of an experience such as he had never had before,—such joy, beautiful sights presented to him,—so sweet a feeling, nothing even to pray for,—sins not brought to mind, but unsought peace. Occasionally he was somewhat delirious, but always in harmony with his prevailing feelings.

On First day the 12th. he gave directions as to the manner and place of his funeral, desiring especially that there should be maintained throughout the greatest plainness and simplicity. He enjoyed hearing some of the Psalms read to him, making occasional comments, such as he had been wont to make in his own family readings. The day following broke after an almost sleepless night, but with the invalid expressing great content, and enjoying a very peaceful state of mind.

He wished his children to be told that the religious feeling which he had endeavoured to cultivate in life was good in death. Hearing his brother, on approaching him, say, "Poor brother!" he quickly answered, "No, I am not poor. I am rich, and have all things. I cannot call this that I am passing through, suffering." As from day to day one or other of his sons was a constant watcher by his bedside, he expressed himself in the very kindest manner towards them. More than once he took them by the hand, and invoked for them the Divine blessing, in the calm confidence that the Lord would have them in His keeping, and that in matters spiritual and temporal all would be well. A man of natural strong will and reticent manner, it was only in the presence of this serious illness, that the depth of the current of attachment and regard which flowed towards his children was fully known.

On one occasion he expressed a fear that he had often withheld communications in the ministry that he ought to have made, and said, "O how sad! how awful! if I have missed calling on some fellow-creature who might have been brought to salvation."

To one of his nieces he said: "Never hurt a little one in the ministry. I hope I have never

done that: but oh! I have often failed to speak the word of encouragement when I ought to have done it." He also said: "My testimony is, that our blessed Lord and Saviour is the Saviour of the world to the end of time. * * Never be ashamed of the blessed Saviour." Speaking of the warm interest he felt towards her and her family, he said: "I desire we may cultivate the sense of love and kindness one towards another, but there should be something beyond that. I wish we may get more below the surface in our social gatherings. I desire that all the children may be worthy successors of those who have gone before us: and may the Lord be with them and keep them. *You* are now the standing generation; and see to it that none of the precious lambs committed to your charge are found wanting."

On Seventh day, the 18th, he was able to express much to those around him. In response to the hymn, commencing

"One sweetly solemn thought
Comes to me o'er and o'er,"

he said: "Precious—how precious to have Him (the Saviour) always near." At another time: "Love—love unutterable—flows in my heart to every living creature." To his brother-in-law, who had come to see him, he said, "What a treat

to see thee ! I did not expect this. Thou seest the oldest is not going first." " Shall we not," he exclaimed, " unite in the song, ' Glory, honour, and blessing be ascribed unto Him who sitteth on the throne.' " To the circle of friends around him, he said : " I call this a meeting. I like such meetings : it is like sitting together in heavenly places in Christ." Later on in the day he again gave to one of his sons the blessing, which seemed most nearly to express his wishes to all of them : " May the Lord bless thee ! the Lord bless thee ! both in this world and the next. I am sure He will. Mayst thou be blessed, and may the Almighty bless thee ! "

Being told, in answer to an enquiry, that one of his sons had not yet given him up, he said : " Do give me up. You have done all that man can do. You have done the utmost that lay in your power ; and now it is finished. It is God's time. All that you can do is to pray to Him : and if He sees fit to change the result, He can do so. But mind, if a change takes place now, it will be the Lord's doing, and His alone. You have done what you can : therefore be satisfied, and leave the rest to God." He afterwards asked them to " pray that he might have an easy and a quick deliverance." He also said : " How very sweet this silence is !

I am quite resigned. How true do I prove, at this very moment, what is said, 'I will never leave thee, nor forsake thee:' and I trust it will also be true, 'when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.'" Being wished to take more food and stimulant, he said: "Nay, nay: there is not one thing that I want more than I possess, which surely proves the goodness of the Almighty to me." Being asked if he had any message to send to his absent sister,—after a pause he said, the words "At eventide there shall be light" arose in his mind, as the message he had to send her.

In the few days that followed he had not much power of expression. On the 22nd, turning affectionately to his wife, who was at his bedside, his heart seemed to overflow with gratitude as he said: "Surely goodness and mercy have followed us all the days of our lives." At last occasional sickness greatly tried him, and in the exhaustion following one of these attacks, he expired on the 24th of Fifth month, passing, it is believed, to be for ever at rest in the bosom of the Lord. His remains were interred, according to his own desire, in the ancient burying ground at Monyash, near Bakewell.

ANN BOWRON, <i>Cotherstone.</i>	76 4 10 mo. 1871
MARY HANNAH BOWRON, <i>Tynemouth.</i> Wife of James Bowron.	50 5 2 mo. 1872
HANNAH BRAGG, <i>Whitehaven.</i> An Elder.	90 29 4 mo. 1872
HANNAH BRADY, <i>Gateshead, Newcastle-on-Tyne.</i> An Elder. Wife of Henry Brady.	70 4 4 mo. 1872
ALFRED BROADHEAD, <i>Sheffield.</i>	70 6 3 mo. 1872
JOSEPH BROSTER, <i>Rainow, Macclesfield.</i>	75 21 12 mo. 1871
LEONARD BROWN, <i>Norwich.</i> 18 17 3 mo. 1871 Died at Weston-super-Mare. Son of Henry and Benjamina Brown. (<i>Omitted last year</i>).	
JOSEPH JOHN BROWN, <i>Luton.</i> 29 15 1 mo. 1872 Son of Henry Coles and Ann Brown.	
RICHARD BROWN, <i>Luton.</i> 46 14 9 mo. 1872 Son of Henry and Elizabeth Brown.	
ELIZABETH BROWN, <i>Tuffleigh, near Gloucester.</i> Widow of Gopsill Brown.	77 13 2 mo. 1872
JAMES BULL, <i>Bunhill Row, London.</i>	66 23 12 mo. 1871
JANE BUSH, <i>Poole, Dorsetshire.</i>	66 6 12 mo. 1871

ELIZABETH JANE CAPPER, 14 17 1 mo. 1872
Birkenhead. Daughter of Jasper and Jane
Fryer Capper.

ISAIAH CARVER, 72 30 4 mo. 1872
Stoke Newington, London.

MAHALA CASH, 72 10 11 mo. 1871
Cliff Road, Leeds. Widow of Newman Cash.

MARY CASSON, *Selby.* 84 2 3 mo. 1872
Widow of Curtis Casson.

ELIZABETH CHANTLER, 95 24 2 mo. 1872
Yoakley's Buildings, Stoke Newington.

ELIZABETH CHANTRY, 80 10 10 mo. 1872
Gedney. Died at Spalding.

ELIZABETH CHAPMAN, 32 30 1 mo. 1872
Cohannon, County Tyrone. Wife of Jacob
Chapman.

ELIZABETH CHRISTY, 92 1 10 mo. 1871
Croydon. Widow of Joseph Christy.

ANN CHRISTY, 88 25 12 mo. 1871
Coombe Bank, near Kingston-upon-Thames.
Widow of William Miller Christy.

ELIZABETH CLARIDGE, 75 14 5 mo. 1872
Wandsworth. Wife of William Claridge.

ELIZA CLARK, *Southampton.* 76 27 5 mo. 1872
Wife of Joseph Clark.

RICHARD CLARK, 22 11 6 mo. 1872
Middlesborough. Son of Richard and Isabella
Clark.

- MABEL BRYANT CLARK, 15 19 7 mo. 1872
Street in Somersetshire. Daughter of James
 and Ellen Clark.
- MARY CLARKE, *Chatteris.* 81 25 11 mo. 1871
 Widow of Robert Clarke.
- LYDIA CLIBBORN, 83½ 21 7 mo. 1872
Rathgar, County Dublin.
- ANN CLOAK, *Nottingham.* 54 22 2 mo. 1872
 Daughter of the late Hugh Cloak.
- ALFRED JAMES CLOAK, 11 2 10 mo. 1872
Nottingham. Son of James and Eliza Cloak.
- CELIA CLOTHIER, 74 31 8 mo. 1872
Street in Somersetshire.
- ESTHER COLEMAN, 68 2 3 mo. 1872
Wandsworth. An Elder.
- SUSAN COLES, *Luton.* 79 30 12 mo. 1871
 Widow of Joseph Coles of Tottenham.
- JANE COOPER, 60 16 7 mo. 1872
Bramley, Leeds. Wife of John Cooper.
- GEORGE COURTENAY, 78 25 12 mo. 1871
Waterford.
- THOMAS CRAVEN, 59 — 4 mo. 1872
St. John's Wood, Westminster.
- ELIZABETH CRUIKSHANK, 69 19 1 mo. 1872
Altons, Aberdeenshire. An Elder. Wife of John
 Cruickshank.

This dear friend made a very peaceful close.

Her long and suffering illness was borne with great patience and resignation to the Divine Will : and she was mercifully favoured to feel the dear Saviour's presence to be her sustaining support and comfort to the end.

ELIZABETH DALE, 73 26 1 mo. 1872

Capel, near Dorking. Widow of Edward Dale.

JOHN DAVIES, 43 20 1 mo. 1872

Birkenhead.

WORDSWORTH CLEMESHA DAVIES,

Bradford, Yorkshire. 21 13 8 mo. 1872

SARAH DAVIS, 60 10 6 mo. 1872

Clonmel. An Elder.

DENNIS DAVY, 37 8 1 mo. 1872

Finden, near Derby.

ELIZABETH DAWES, 77 21 1 mo. 1872

Portishead, Somersetshire. Wife of William Dawes.

PRISCILLA DEANE, 44 10 12 mo. 1871

Reigate. Wife of William H. Deane.

JAMES DEANE, *Reigate.* 72 3 2 mo. 1872

EMMA DEANE, 67 10 5 mo. 1872

Reigate. Interred at Alton.

RICHARD DEARMAN, 78 21 2 mo. 1872

Nottingham.

CHARLES DEARMAN, 73 2 9 mo. 1872

Upper Norwood, Croydon.

HERBERT CAMM DICKINSON, 52 15 3 mo. 1872
Highflatts, near Denby Dale.

ANN DIXON, 88 7 3 mo. 1872
Todal, near Cockermouth. Widow of William
Dixon.

AMY DODSHON, 5 2 2 mo. 1872
Leytonstone, Wanstead. Daughter of John Dod-
shon, junior.

MARY ANN DRIVER, 70 22 11 mo. 1871
Highbury Park, Stoke Newington. Widow of
George Neale Driver.

LOUISA DRIVER, 79 1 2 mo. 1872
Highbury Park, Stoke Newington.

ELIZABETH DYSON, 85 18 9 mo. 1872
Handsworth Woodhouse, Sheffield. An Elder.
Widow of Zaccheus Dyson.

SOPHIA ELGAR, 85 15 10 mo. 1871
Canterbury. Wife of John Elgar, senior.

ANN ELGAR, 76 3 2 mo. 1872
Hythe-in-Kent.

PRISCILLA ELLIS, 74 11 7 mo. 1872
Belgrave, near Leicester. Widow of John Ellis
of Leicester.

JOHN ELLIS, 81 2 10 mo. 1872
Chipping Campden, S. Warwickshire.

LUCY ENGLISH, 87 29 2 mo. 1872
Broomhedge, near Moira, Ireland.

JANE EUSTACE,	77	15	10 mo.	1871
<i>Monkstown, Dublin.</i>	Widow of John Eustace,			
M.D.				
SARAH EUSTACE,	72	17	7 mo.	1872
<i>Glasnevin, County Dublin.</i>				
LOUISA FEAR, <i>Bristol.</i>	59	9	5 mo.	1872
HARRIET FENNER,	85	13	6 mo.	1872
<i>Tottenham.</i>				
THOMAS FRANCIS FERRIS,	48	31	10 mo.	1871
<i>Bristol.</i>				
MARY FIRTH,	69	23	1 mo.	1872
Widow of Joseph Firth of Dewsbury.				
JAMES FISHER,	50	26	12 mo.	1871
<i>Ackworth, near Pontefract.</i>				

The experience of this Friend may be quoted as an instance, among others, of the good resulting, under the Divine blessing, from Scripture Reading Meetings, conducted in accordance with the acknowledged views of our religious Society.

James Fisher was a person in humble life, who had always maintained a truly respectable character; and had held one or two appointments, in which he showed himself a valuable servant as a gentleman's gardener. He was a member of the Wesleyan Society, and formed one of the choir—a voluntary service, but of which he testified that its performance was a time of excitement, in which

he felt more anxiety for the skilful execution of his office than real devotional feeling.

The Friends of Ackworth having found the advantage of Reading Meetings established for their own benefit, were induced to commence one on First day evenings for the benefit of their neighbours. To this end they are allowed the use of a school-room, erected by the late Rachel Howard, who resided alternately at Ackworth and Tottenham. The Meeting is opened with a time of silent recollection. One lesson is read from the Old Testament and one from the New: each reader interspersing such remarks as may be suggested; and the Meeting concludes as it began with a time of silence. When the simple exhortation or prayer seems called for, it is not withheld.

To this meeting James Fisher was after a time led to accompany his wife, who had previously attended, from the convenience of its being much nearer than the chapel, which they frequented in the morning. Being pleased with the meeting, he continued to attend, and found great instruction and satisfaction in doing so. At last he went also to the Friends' Meeting House, to one of their Meetings for worship, which proved a new experience to him. He was conscious of a reverent solemnity and access of soul to God.

‘O that silence!’ as he afterwards spoke of it, ‘it was sweet.’ He felt it was good to be there: and he contrasted it with the excitement he had been used to, and which (as he described it) had always to be worked up again and again, but when it was over he was just where he was before. He therefore joined himself to Friends both in their Meetings for worship and in their different Reading Meetings: and in the Fifth month of 1869 was received into membership.

Greatly did he enjoy these times of religious instruction and of waiting on the Lord: and though a man of few words, he often expressed as he walked home, and at other times, “how good, how precious they had been to him.” He sought the Lord, and was found of Him. Having long loved the Saviour his faith was strengthened, and he grew in grace.

In the winter of 1870 he had a very serious and reducing illness, yet was preserved in a quiet and happy state of mind; full of gratitude, pleased with the visits of Christian friends when he was able to see them, and expressing his thankfulness that he was ever brought to those Scripture Readings. He rallied during the summer months, but declined as the autumn advanced, and on the 26th of Twelfth month was released from his frail taber-

nacle of clay, to enter, as we may assuredly believe, the House Eternal in the heavens. In the afternoon of the last day of the year 1871, his remains were carried to the grave attended by friends and neighbours; and as the company proceeded to the Friends' Meeting House, the short winter's day and the departing year closed with a calm and glowing sunset, which seemed typical of the peace and glory in which the Christian can die.

BARBARA FISHER, 82 29 1 mo. 1872

Tempeville, Limerick.

MARY FLETCHER, 31½ 17 6 mo. 1872

Millgrove, near Whitehaven. Daughter of Henry Allason and Lucy Maria Baker.

ROUCKLIFFE FOLLETT, 62 22 3 mo. 1872

Bristol.

ROBERT WERE FOX, 80 27 8 mo. 1872

Exeter. Died at Kingsbridge.

RHODA FOWLER, 72 6 12 mo. 1871

Stourbridge. Widow of Samuel Fowler.

ELIZABETH FOX FOWLER, 35 31 5 mo. 1872

Leytonstone. Wife of William Fowler, M.P.

ELIZABETH FREESTONE, 71 22 11 mo. 1871

Bristol.

RICHENDA CATHERINE FRY, 36 13 2 mo. 1872

Sidcot. Wife of Albert Fry.

FREDERICK FRYER, 48 20 3 mo. 1872
Toothill Grove, near Brighthouse. A Minister.

This dear friend was the youngest of a large family, brought up in the quiet of a country home. His early life was a very happy one: to which, and to home influence, he often gratefully alludes in memoranda penned in later years. To a few lines recording the death of his mother in 1865, he adds the prayer: "May I never forget Thee, the Giver of so good a gift, now that, full of years and honour, Thou hast been pleased to take her home! I desire to return Thee thanks, and exclaim, 'Bless the Lord, O my soul! and all that is within me, bless His holy name. Bless the Lord, O my soul! and forget not all His benefits.'" Parental instruction and influence were part of the means blessed of God in the formation of his Christian character: and his early good impressions were strengthened during his school life at Kendal.

In his twenty-first year he accompanied a relative, who was in delicate health, in a lengthened travel by land and sea in the South of Europe. His companion writes: "We were months together: he a most kind caretaker and sympathizing brother under circumstances of peculiar trial. I do not remember ever to have heard

from him a single wrong or unguarded word, nor recollect his cheerful good temper flagging." But though thus naturally gifted with a disposition singularly sweet and amiable, he found by experience the necessity of a change of heart. In retracing the past, he writes in 1867 : " There was a part of my life which I cannot but look back upon with pain and trouble. I wandered from Thee, O Lord, but in mercy Thou hast brought me back; hast taken me out of the horrible pit and out of the miry clay, and set my feet upon a rock—(oh ! I trust so)—the Rock of Ages, Christ Jesus, and established my goings : and hast put a new song into my mouth, even praise unto my God."

Soon after his return from the journey above referred to, he settled in business in Leeds ; and in 1850 was united in marriage to Elizabeth Longdon of Manchester, who survives him. He was gradually introduced into much active service in connection with our Society as an overseer, and for several years was the clerk of the large Monthly Meeting of Brighouse. His interest in the First day School work was great, and he was for a long time a valued teacher and superintendent. In more general philanthropic labour in the town he was diligent according to his opportunities. To

some important undertakings, especially the Leeds Ragged School, he gave much and efficient attention. As years advanced the inner life deepened. On Fifth month 17th, 1865, he records in his private memoranda: "I often sigh for more leisure, for more time for silent retirement and for reading. But perhaps if I had the time I should not use it rightly. I desire to leave it, trusting I am not unlawfully taken up with business, which seems necessarily to absorb much of my time at present. May I look for strength to perform all my duties to Him, who is, indeed, strength in our weakness, riches in poverty, and a present help in time of need."

Tenth month, 1865: "I have had a striking lesson of the uncertainty of all earthly plans and possessions in the death of —— (a young man in his employ). Such is life! so uncertain, so full of cares and trials, and yet so full of blessings. Now, many near relatives, friends and acquaintances, have fallen around me. May I profit by the lesson! and learn not to live in the slavish fear of death, which is bondage: but trusting in Christ, who came to destroy him that hath the power of death, may I have a good hope through grace!" After quoting Heb. vi., 19—20: "Which hope we have as an anchor to the soul, both sure and

steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedec," he adds: "Grant, Heavenly Father, that I may have this anchor:
* * * Thy love and mercy in Christ Jesus are marvellously great. Grant that I may never doubt it, but live more under the shadow of it; and then these wondrous changes which are taking place around me will all be made to work together for good; and Thou wilt enable me to praise Thee as on the banks of deliverance, and to tell to others of Thy forgiving love, Thy continued forbearance and long suffering, and Thy unchanging faithfulness."

In 1867 he was recorded as a minister by Brighthouse Monthly Meeting. In allusion to this he writes: "May the Lord keep me humble, and yet give me a holy boldness in His service. * * I desire to be a companion of the followers of Jesus, and to be made useful in His Church and family:—a living member of that body of which He is the Glorified Head. Be pleased, O Heavenly Father, to be with me from this time forward,—in heights and in depths, in sunshine and in clouds; and grant that, in passing through the wilderness to the promised land, Thy pillar of cloud and of

fire may be with me : that I may not err from the right path,—neither go before nor lag behind ; but, keeping near my Guide, may be safe on every hand. I desire to thank Thee for all Thy mercies and benefits ; the blessings of my childhood (how great they were !) Everything combined to make me happy, with much of the influence of heavenly love.”

About two years before his death he removed to the home of his childhood, and became a member of Brighthouse Particular Meeting, where his ministry was often acceptably exercised. He was not unfrequently able to comfort others, with the “ comfort of love ” and the “ consolation in Christ Jesus,” of which he had himself tasted. His own views of his ministry, both in public and in visits to the aged and the invalid, were very humble. On one occasion, when calling on a beloved relation who had been for years a chastened sufferer, he said : The silence of this endurance, and what we see *here*, is more powerful than all my poor word sermons.” To this time the cares of life had passed over him not unheeded, yet with gentle pressure. Third month, 21st, 1870, he writes : “ My forty-sixth birthday ! Can it be that I have spent so many years ‘ in this vain world and wide ? ’ So it is ! and yet so youthful are my

feelings, so small my experience seems, so much desire rather to lean on others than myself, in the belief that I am still young, that were it not for the continual recurrence of the death of those to whom I have looked up—some of them no older than I am now—I could not believe it; particularly since I have come back to the scenes of my childhood. Grant me, heavenly Father, Thy forgiveness, for Jesus' sake, for all my sins of omission and commission, and bow me in grateful acknowledgment that hitherto Thou hast helped me."

His last illness was not of long continuance. From near its commencement, however, he was aware that a fatal termination was probable. A few weeks before the end a sudden prostration of power, both of mind and body, left little opportunity of *then* preparing for the solemn change: but it is confidently believed that he was ready, with his lamp burning, to meet the Bridegroom. He very peacefully breathed his last at Southport on the 20th of Third month, 1872. On the last evening but one before his death, he was heard to repeat and turn into a prayer the words from Revelations: "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

GEORGE GABB, *Bristol*. 79 15 4 mo. 1872

MARY GARRATT, 87 29 12 mo. 1871

Dublin. Widow of William Garratt of Belfast.

EDITH MARY GIBBINS, 2 2 12 mo. 1871

ARTHUR BOWLY GIBBINS, 11 mos. 14 3 mo. 1872

The Craig, near Neath. Children of Frederick Joseph and Carolina Gibbins.

ALFRED GILKES, 62 5 10 mo. 1871

Spitalfields, London.

MARTHA GILKES, *Gloucester*. 57 16 2 mo. 1872

ELIZA GLAISYER, 69 29 12 mo. 1871

Holloway, London. Wife of John Horne Glaisyer.

RICKMAN GODLEE, 67 12 11 mo. 1871

Whip's Cross, Walthamstow, London.

Rickman Godlee was a man of genuine religious feeling, sound in Christian faith, and sincere in his attachment to the main and distinguishing testimonies of the Society of Friends, though guarded and almost reserved in expression on religious subjects. This reserve, however, manifestly did not proceed from doubt, but rather from a conscientious fear of ever appearing more than he was. His words were few, and they expressed with remarkable accuracy the very thing intended, whether it were fact, opinion, or feeling.

He was a man of strict and unswerving integrity, and of a truly humble walk before his God. And we believe it may be said of him that, built on the one foundation that God has laid in Zion, even Jesus Christ, and Him crucified, he was one of those hidden stones in the Church which contribute not a little to the strength and usefulness of the building.

He was a sound and able lawyer, and in practice at the bar for more than a quarter of a century, principally as a Chamber Counsel. Whilst his own knowledge, especially in the department of real property law, was profound, he was also very successful in communicating that knowledge to others, his pupil room having contributed many useful and some eminent members to the profession.

Rickman Godlee was for many years a member of the Meeting for Sufferings, and for eight years the clerk of it : to which important office he was appointed within less than four years after his introduction into the Meeting. His value for, and accurate knowledge of, the doctrine, practice, and discipline of our Religious Society, his acquaintance with all questions connected with the bearings of the law upon our testimonies, and his attention to matters of the latter description that were

claiming the attention of Parliament, were of great service ; though often not very generally known, even to our own small public.

He was correspondent for three Quarterly Meetings and for two Yearly Meetings : and was always ready to place his abilities, both natural and acquired, at the service of his Friends. He was also very useful in our Meetings for Discipline, and diligent in attending them.

His health had been declining for some time ; yet his end was sudden : but it was one of peace.

HANNAH GOODWIN, 69 10 7 mo. 1872

Sheffield. Wife of Thomas Goodwin.

EDMUND GOWER, 29 5 10 mo. 1871

Manchester. Died at sea.

ELIZABETH GRACE, 48 28 3 mo. 1872

Bristol. Wife of John Thirnbeck Grace.

MARY ANN GRAHAM, 68 16 1 mo. 1872

Cotherstone. Widow of Edward Graham.

ELIZABETH CATCHPOLE GRAHAM,

Islington West, London. 72 18 5 mo. 1872

Widow of John Graham.

MARY GREENHALGH, 73 10 8 mo. 1872

Heaton Moor, near Manchester. Widow of Thomas Greenhalgh.

ELIZABETH GREER, 93 17 11 mo. 1871

Clonmel. A Minister. Widow of Thomas Greer.

RACHEL GREEVES,	76 18 11 mo. 1871
<i>Bernagh, County Tyrone.</i>	Widow of Thomas
Greeves.	
EDWARD GREGORY,	70 11 8 mo. 1872
<i>Yatton, Somersetshire.</i>	
WILLIAM GRIMES,	34 3 11 mo. 1871
<i>Holloway Road, London.</i>	
SARAH GUMERSALL,	80 18 9 mo. 1871
Died at York.	
HANNAH HADWEN, <i>Kendal.</i>	88 27 1 mo. 1872
TABITHA HADWEN,	68 23 4 mo. 1872
<i>Liverpool.</i>	An Elder. Widow of Isaac Hadwen.

She was the daughter of John and Isabel Ashworth of Birtenshaw near Bolton-le-Moors, was born on the 24th of the First month, 1804, and was married 10 mo. 10th, 1822, to the late Isaac Hadwen:—whom she survived through seven years of widowhood, after an union of great domestic happiness, enjoyed for the long term of forty-three years.

From an interesting and valuable memorial of her esteemed partner in life, to be found in the *Annual Monitor* for 1866, we obtain glimpses of the Christian household over which they presided: and it may be justly said, that during her husband's career, Tabitha Hadwen ably promoted and seconded his efforts to spread abroad, with

a free and extended liberality, the ample outward resources which a kind Providence had placed at their disposal: although on one occasion the amount given away during the year was found to exceed their household expenses. Her invariable hospitality was widely known and appreciated; particularly towards ministers travelling in the service of the churches. Being resident in the neighbourhood of Liverpool, she and her husband were ever the first to welcome and receive our dear friends from America on their landing in this country: and in these services of Christian love, many were the favoured times of religious communion enjoyed by both visitors and visited, thus reaping their reward in spiritual refreshment and edification. As it was said by our blessed Lord in sending out His messengers, "he that receiveth you, receiveth Me," so doubtless was the presence of the Saviour, and the sweet influence of His love, often witnessed and felt in that house of "Gaius."

Not only in this her especial ministry, but in other ways was our dear friend worthy to be styled "a mother in Israel." Her life was distinguished by much attentive kindness to poor Friends, and to any who needed sympathy and help:—"she was a succourer of many." As an

Elder, she sympathized in the spiritual exercises and trials of ministers, and especially those on whom the service of the Gospel labour was newly laid; desiring their establishment in the right way of the Lord, and that no obstacle or stumbling block might obstruct their progress. She took an active part, as long as she was able, in carrying out the discipline in our Society, and was truly concerned for its best welfare.

In the autumn of 1871, she underwent a painful operation for cataract with wonderful calmness and composure: and though in an illness which followed she was thought to be seriously affected, she remarked, "I do not think I shall be taken now: something tells me I shall live till the Fourth month:" a presentiment that was fulfilled. With this view she literally set her household in order: and when she was suddenly seized with faintness about ten days before her death, she gave final instructions as to her wishes, and then had no more work to do.

Peacefully and quietly her life ebbed away, her mind filled with the joy of being "for ever with the Lord;" and to the last repeating those lines which have comforted so many:—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

And now she rests from her labours: and we do not doubt that her humble spirit will be gladdened with the heavenly salutation, when the King shall answer and say, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me. Come, ye blessed."

JOSEPH HAGGER, 69 25 5 mo. 1872
Brentford.

ELLEN BARBER HALDEN, 4 $\frac{1}{2}$ 16 10 mo. 1871
Stafford. Daughter of Enoch and Mary Halden.

WILLIAM HANSON, 66 14 1 mo. 1872
Rochdale.

GEORGE HANSON, 53 1 3 mo. 1872
Todmorden.

ANN HARGRAVE, 81 6 2 mo. 1872
Upper Clapton, Stoke Newington. Widow of John Hargrave.

MARY ANN HARGRAVE, 56 9 8 mo. 1872
Late of Guernsey. Daughter of the late John Hargrave.

HENRY HARRIS, 82 16 3 mo. 1872
Longwood, Bingley, near Bradford, Yorkshire.

THOS. WHITE HARRIS, 77 $\frac{3}{4}$ 6 4 mo. 1872
Cork.

DOROTHY PRIDEAUX HARRIS,
Exeter. 86 3 7 mo. 1872

HANNAH HARRISON, 77 14 8 mo. 1872

Stourbridge. Widow of Benjamin Harrison.

JOHN MESSER HARRISSON, 6 9 11 mo. 1871

BARNARD HARRISSON, 22 23 3 mo. 1872

Braintree. Sons of John Oates Harrisson.

GEORGE HARRISSON, 65 23 7 mo. 1872

Bocking.

JAMES HARTLEY, *Kendal.* 79 6 3 mo. 1872

JOSHUA HARVEY, M.D., 81 29 11 mo. 1872

Cork, formerly of Youghal.

MARGARET HARVEY, 42 13 6 mo. 1872

Youghal. Daughter of Reuben Thomas Harvey.

MARY HARVEY, 74 30 6 mo. 1872

Cork. Wife of Reuben Harvey.

JOHN BATGER HARVEY, 57 8 3 mo. 1872

Barking.

SARAH HAUGHTON, 64 15 10 mo. 1871

Waterford.

SARAH BLAIN HAUGHTON, 51 10 1 mo. 1872

Cork. Wife of George Penrose Haughton.

SARAH HAYMAN, 79 8 5 mo. 1872

Dorking. Widow of John George Hayman.

ANN HEIGHINGTON, 84 29 6 mo. 1872

Peckham.

ELIZABETH HICKS, 74 2 1 mo. 1872

Stanstead, Essex. Wife of Edward Hicks.

FREDERICK HILLS, 24 12 2 mo. 1872
Sunderland.

JOHN HOLMES, 61 11 5 mo. 1872
Bolton, Calverley, near Bradford, Yorks.

ELIZABETH HOLMES, 68 19 5 mo. 1872
Wisbech. Widow of George Holmes,

THOMAS H. HUGHES, 20 10 9 mo. 1871
*Rathmines, Dublin. Son of Thomas and
 Hannah Hughes.*

JAMES HUNTER, 55 14 5 mo. 1872
St. Helen's Auckland, Durham.

JOHN HUNTLEY, 88 18 12 mo. 1871
Reading. An Elder.

REBECCA HURST, 53 6 10 mo. 1871
Liverpool.

MARY HENRIETTA HURTLEY,
Malton. 2 $\frac{1}{4}$ 12 2 mo. 1872
Daughter of Dickinson and Mary Hurtley.

BERTRAM HUTCHINSON, 2 7 6 mo. 1872
*Hurworth-on-Tees. Son of Edward and Alice
 A. Hutchinson.*

JONATHAN HUTCHINSON, 74 5 7 mo. 1872
Selby. An Elder.

It is with sentiments of great regard and esteem that we recal the memory of this worthy Elder in the Church, so unassuming in demeanour, weighty in judgment, and punctual at his post of

duty:—recalling, by various parallels of character, the affectionate tribute of Joseph John Gurney (penned on the wide Atlantic during his voyage to Philadelphia in 1837) to the memory of that honoured parent whose name our dear Friend bore.

The son of Jonathan Hutchinson of Gedney, he was early deprived of a mother's care ; and at the age of fourteen was sent to be under the business training of his maternal uncles, Thomas and William Procter of Selby, flax merchants : in which town and business he continued to the end of life. While thus mainly engaged in commercial matters, he retained, and generally found time to gratify, an intense love for agricultural pursuits, particularly the management of live stock ; and in his latter years, the superintendence of his small farm was his chief employment and recreation.

As early as the year 1836, he took the pledge of Total Abstinence from intoxicating liquors, and united in the formation of a society in his adopted town, with which he remained connected till his death. Though inducing little change in his own personal habits, this step appears to have been the means of bringing more prominently before him his responsibility as a citizen, endowed with

the "*talents*" of position and influence: and an earnest desire seems to have been raised, that he might be enabled to employ them in his *Master's* service. We find him year after year connected with nearly every philanthropic movement in which he could conscientiously unite, as well as occupying many positions of usefulness in the town, of a more public character.

In his public advocacy of the Temperance cause, as well as in many and varied efforts for the advancement of religious toleration and liberty of conscience, he was always thorough, firm and decided, but charitable and temperate. When occasion required, he could administer rebuke with force and dignity; and though a man of works rather than words, he had the gift of expressing a sound and decided judgment briefly, but in a manner which seldom failed to command the respectful attention, if not the concurrence, of those to whom it was addressed.

The course of his social relations was quiet and uneventful, though rich in the varied experiences of a long and happy married life, and the training of a family of eleven children; ten of whom survive him. He married in the year 1825 Elizabeth, daughter of William Massey of Spalding. Her sudden and unexpected removal

in the spring of 1869 was not only a severe shock to him at the time, but—as he touchingly wrote to one of his children a few weeks before his last illness—“*a life-lony sorrow.*” His affection for his children was intense. Each one, on leaving the paternal roof, was sure to be followed by his loving prayers and tender counsel. Naturally sensitive and easily wounded, he yet possessed a courage which in times of trial rose with the emergency, and a clear foreseeing judgment, which made him, even in his declining years, the surest guide and ablest adviser of his large and scattered family.

Of his inner life his works best speak. “By their fruits ye shall know them.” His love to Christ was a secret steady light, becoming visibly brighter and clearer as he neared the end of his pilgrimage,—a flame of holy zeal impelling him to ever-widening spheres of Christian benevolence: so that he seemed to those around him to grow “in labours more abundant,” even as the outward man failed, and he drew consciously nearer the time of rest, and the hour “in which no man can work.” Throughout his life he was very diligent in the attendance of all the meetings of Friends, and was especially careful to let no other engagement interfere with his presence at the

week-day meetings. He was often nominated on Society appointments, and gave up his time and services freely on Visitation Committees, and in the management of our Public Schools. During his latter years, he was frequently heard in his own meeting in ministry and prayer. His communications of this nature, though short, were very acceptable to his Friends.

His last illness was of some weeks' duration, though he strove to continue his active habits until within a week of the close. A sudden accession of disease then completely prostrated him, and for the few remaining days he was incapable of much conversation. Although entertaining through life very humble views of his spiritual attainments, his faith at this trying moment never forsook him. In few and quiet words he expressed his calmness in the prospect of death, and his settled faith in Jesus, his Saviour: requesting those around him to pray that he might be kept in patience to the end, and trustfully waiting through seasons of great physical distress, for the time of his release. On the First day preceding his departure, after hearing the 107th Psalm, he exerted himself to speak to his assembled family for the last time; beautifully remarking on the *unfailing* mercy of God to the

returning sinner, and pointing out the encouragement given in that Psalm even to those, who feel their own sinfulness to be the cause of their sorrow :—" Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses."

He lingered until the morning of the Sixth day following, when in a state of apparent unconsciousness he gently entered into the everlasting rest.

FREDERIC WILLIAM INGLEBY, 1 $\frac{1}{2}$ 20 1 mo. 1872

York. Son of Robert and Jane Ingleby.

WILLIAM ION, 79 14 12 mo. 1871

Hollins, Dent.

WILLIAM CLUETT ISAAC, 45 2 12 mo. 1871

Reading.

JOSEPH JACOB, *Waterford.* 79 9 12 mo. 1871

ELIZABETH JACOB, 78 15 1 mo. 1872

Ballytore. Widow of John Jacob.

JACOB JACOBS, 69 25 3 mo. 1872

Maidstone.

ROBERT JACKSON, 49 2 8 mo. 1872

Waterend, Loweswater. An Elder.

For many years he had known the discipline of weak and uncertain health : and, it is believed, having received the chastening in a truly submissive spirit, he had found it to his spiritual

profit, and increase in the increase of God. In his useful and devoted meridian of life, there was much promise of a ripe and enlarged religious experience and fruitfulness, had his days been prolonged. He occupied the very valuable place of *a ministering Elder*: his voice being heard from time to time in our meetings for worship for the last few years. But it has pleased our Heavenly Father to take him, earlier than his many loving friends were anticipating, to his heavenly rest with that precious Saviour whom, not having seen, he loved. In giving place to the above testimony by our friend William Ball, we add his concluding remarks, "Having witnessed under his own roof (in the course of a religious visit) how he had made his retreat on Loweswater, chosen on account of his health, a sphere of usefulness and hospitality, it is in my heart, in the sense of this bereavement as respects his beloved wife, his attached friends, and the church, thus to record a brief expression of affectionate regret."

ALFRED JENKIN, 80 12 10 mo. 1872

Trewirgie, Redruth. An Elder.

MARY JONES, 72 14 10 mo. 1872

Great Ayton. An Elder. Wife of John Jones, formerly of Ruthin, N. Wales.

- RUTH JOWETT, 69 23 10 mo. 1871
Manchester. Died at Warley, Yorkshire.
 Widow of William Jowett.
- MARGARET KELSALL, 48 31 12 mo. 1871
Fritchley, late of Wyersdale. Wife of Abraham
 Kelsall.
- MARY JANE KELSALL, 2½ 1 9 mo. 1872
Wyersdale. Daughter of Joseph and Ann
 Kelsall.
- MARIA KEMP, 74 1 1 mo. 1872
Holloway, London. Wife of Richard Kemp.
- PHŒBE KERSHAW, 71 7 1 mo. 1872
Stoke Newington. Widow.
- MARY ANN KNIGHT, 27 1 1 mo. 1872
London. Died in Michigan, U. S. Wife of
 Joseph Knight.
- MARY ELLEN KNIGHT, 27 4 7 mo. 1872
Belfast. Wife of Henry Charles Knight.
- JOHN HARVEY KNIGHT, 70 25 8 mo. 1872
Southampton. An Elder.
- MARY KNIGHT, 74 11 10 mo. 1872
Maldon, Essex. Wife of Edward Knight.
- JONATHAN LABREY, 77 5 3 mo. 1872
Dimples, near Garstang, Lancashire.
- SARAH LAMB, 68 27 4 mo. 1872
Moy, County Tyrone.
- ANN LATIMER, 64 17 2 mo. 1872
Bessbrook, near Newry.

MARTHA LAWTON, 53 4 5 mo. 1872

Oldham. Wife of John Lawton.

JONATHAN LAYCOCK, 83 8 3 mo. 1872

Melmerby, Coverdale, near Aysgarth. Died at Orgate, near Marske.

FREDERIC LEA, 7½ 29 1 mo. 1872

ANNIE LEA, 12 15 3 mo. 1872

Reading. Children of Henry and Louisa Lea.

FREDERICK LEICESTER, 16 22 10 mo. 1871

Liverpool. Son of James and Sarah Ann Leicester.

ELIZABETH LIDBETTER, 79 28 3 mo. 1872

Leeds. Widow of Bridger Lidbetter.

HANNAH LINNEY, 28 2 8 mo. 1872

Ackworth. Daughter of Mary and the late George Frederick Linney.

BETSY LLOYD, 13 6 5 mo. 1872

Winchmore Hill. Daughter of Simeon Lloyd, of Willenhall, Staffordshire.

“A flower that’s offered in the bud
Is no mean sacrifice.”

“And Jesus *called a little child* unto Him, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.” In the brief life of Betsy Lloyd, we have another evidence

that Jesus still calls little children to Him, welcomes them to His arms, blesses them, and teaches them Himself by the Holy Spirit.

This Christian child was the youngest daughter of Simeon and Hannah Lloyd, and was born at Bradley near Bilston, in Staffordshire, on the 15th of Fourth month, 1859. From early infancy her life was a fulfilment of the prophecy, "Out of the mouth of babes and sucklings Thou hast perfected praise." She was naturally very affectionate, and thoughtful beyond her years; sympathizing much with all who were in any trouble,—her sweet disposition causing her to be loved by all.

Betsy lived with her parents until the death of her mother in 1869, when her aunt Hannah Lloyd of Winchmore Hill expressed a willingness to adopt her as her own; an offer which was accepted by her father, and she removed accordingly to the neighbourhood of London. She had not, however, lived long with her aunt before she was taken ill; and her disease, which was attended with great suffering, after two years terminated in death. During this time she was laid prostrate on several occasions, but bore it with great patience. She repeatedly fell into a kind of swoon, and after she came round

often spoke of the blessed and happy visions which she had seen : what a beautiful place heaven was, and how her dear Saviour had shown her what a glorious place He had prepared for her in those blessed mansions above.

About the close of the year 1870 she was brought so low it was thought every day would be her last ; but notwithstanding, her health improved again. The following was part of her conversation as soon as she was able to speak :—
“I have had such a blessed view of my dear Saviour. He is most precious ! more so than I can tell. O what a glorious place is heaven ! I long to be there with my dear Saviour : but He says it will not be yet ; for I feel persuaded that I shall be raised up for a short time, as He told me I am not ready for Him ; but it will not be long before He will come and take me to Himself, and then I shall dwell with Him for ever. O how I love Him ! and He loves me.”

One evening, after she had been carried to her room, she said to the attendant, “Do you love Jesus ? I hope you do, and pray to Him : for if you do, He will hear you, and love you too. He is so very precious to me, I cannot but love Him.” She was much delighted with one hymn, which she would often sing, commencing—

“Let me think if I were dying,
(And I very soon must die,)
On what hope am I relying?
To what refuge can I fly?”

While she lived in Staffordshire, she had always been taken by her parents to the Baptist Meeting House; but soon after removing to the residence of her aunt at Winchmore Hill, she went to the different places of worship in the neighbourhood, yet always returned home without feeling (as she said) satisfied. At last she expressed a wish to go to the Friends' Meeting, and after her return, said, “O, I have had such a precious time this morning. I believe our Saviour was with us;” and added, she would in future continue to go there. This she did to her great enjoyment, often saying what peace and comfort she had experienced; and frequently when the meeting had broken up remarking, that she did not feel as if it had been more than a few minutes.

After having attended their meetings for some time, she said to her aunt, “Do thee think the Friends would receive me as a member among them? for I feel such an anxious desire for it.” Her father was consulted, and readily gave his consent. She afterwards made applica-

tion, and on the 5th of 1st month, 1871, when not yet twelve years old, was admitted into membership by Tottenham Monthly Meeting. When, about a year afterwards, as her weakness increased, she became unable to walk, she was conveyed to and from the Meeting House in a Bath chair.

The following was part of the last letter she wrote, about five weeks before her decease, addressed to a sister who had been an invalid for about twelve years. In consequence of her extreme weakness, it was three days in hand.

“Winchmore Hill, 31st of 3rd mo., 1872.

“My dear Sister,

“It is with much pleasure I take my pen to write these few lines to thee: was very sorry to hear such a poor account about thee, but hope that if it is our Heavenly Father’s will, it will find thee better: was very pleased to have a letter from thee.

“My dear Sister, I can feel very much for thee. I thought, a few weeks ago, that I should not be able to write to any one any more. But it is our Heavenly Father’s will to raise me once more, perhaps for some wise purpose that no one can tell: but we must wait patiently till our Heavenly Father sees fit to take us to His arms,

to be His lambs; although at times we may think our affliction very hard to bear. But it is nice to feel that we have One above who can help us in all our afflictions, if we only put our trust in Him.

“My dear Sister, it is nice to feel that we have a beautiful home above, to be for ever with the Lord, where all pain, sorrow or sickness will be known no more, and where we shall meet together to part no more for ever, as it says in the little hymn-book; and it often comes to my mind, when there are any belonging to us about to be separated from us. This is it—

‘Here we meet to part again,

In heaven we part no more:

O that will be joyful,

When we meet to part no more.’

“My dear Sister, I often think how nice it will be, when we meet all together in that beautiful world above, to know all faces again, and never, never part again. O how beautiful that will be! * *

“My dear Sister, in this sinful world here below, we like to meet together to see each other’s faces, but when it comes the time for us to part, we do not very much like it; but when we meet together in that beautiful world above, there we shall meet never to part again. * * * * *

Now, dear Sister, I think I must conclude; and if we never see each other's faces again on earth, I hope we shall meet in a better world than this, where all pain and sickness are known no more. I must say farewell.

"I remain, thy dear Sister,

"BETSY LLOYD."

The last attack of illness was short, commencing with sore throat, on the 4th of Fifth month; and on the 6th, the doctor, after two visits during the day, announced that she could not survive the night. So it proved. Up to the last she continued to have those heavenly and blessed visions we have before mentioned. Seeing a kind friend who was much attached to her, she put out her arms and said, "O Mary, good night! good night to all!"—when her happy spirit left its earthly tenement, to be for ever with her dear Saviour: and this child of His redemption was "not lost, but gone before."

THOMAS LONGSTAFF,

89 18 7 mo. 1872

Cothelstone.

ALFRED LUCAS,

78 31 12 mo. 1871

Uley Villa, South Norwood, Croydon.

This beloved Friend has passed away from us in the humble and thankful hope of a blessed immortality, through the atoning sacrifice of a

loving Saviour. His purified spirit was released from its suffering tabernacle at half-past ten in the morning of the last day of the year. Cancer in the face and throat caused at times very great suffering, and made articulation difficult ; but he bore all with exemplary faith and patience, though, as he sometimes said, he felt it to be "a humiliating disease." His life was a scene of many changes, and he experienced some sore conflicts of spirit, known only to himself, even in very early years. He was of a lively disposition, free, affable and courteous among his associates ; but was often during the season of youth, when exposed to temptations, restrained by the power of Divine grace : while he felt the force of the words of the Apostle, that "The flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things that ye would." (Gal. v. 17.)

At the age of thirty-one he married, contrary to the rules of our Society, and in consequence lost his membership. His wife was however a very pious, sweet young woman, and truly none could be happier in their blessed union, even though outward trials and difficulties were experienced ; but in eight short years this beloved

companion of his life was removed by death, in the full and firm belief of a glorious resurrection. For a time our dear Friend was overwhelmed with grief; yet was he favoured with ability to draw near unto the Lord, who "afflicts not willingly," with the precious words, "Shall not the Judge of all the earth do right?" From that time he devoted heart and life unto the "things that make for peace." His three dear children became his constant care; and henceforth he relinquished various customs that he felt to stand in the way of Christian progress, whatever might be the cross he had to encounter by so doing in the eyes of the world.

Ultimately he was much comforted by re-instatement with our Religious Society; being most thoroughly convinced, by his own experience, and the secret intimations of the Spirit of Truth in his heart, that the principles of Christianity, as professed by Friends, are more in accordance with the Holy Scriptures than those of any other Christian professors. He therefore very sweetly and solemnly disunited himself from the Independents, and felt his spiritual life to be strengthened, by a return to the Society in which he had been brought up. He became a truly humble-minded Christian; and

throughout the remainder of his lengthened life he rejoiced to testify of the love, goodness and forbearance of his covenant-keeping God, even though strongly feeling that his shortcomings had been great in the sight of his omniscient Saviour. Thus his life passed on, under various chastenings and provings, but he was never permitted to lose faith in his Holy Redeemer. For the last few years he lived in much retirement from the world, yet never ashamed to confess Him in whom he believed, and upon whom he earnestly desired to wait in sincerity and truth, and to serve Him with a willing and obedient heart. Some precious memoranda have been found among his papers relating to his earlier experiences, but they had been discontinued of later years, from a fear (as he states) of "exalting the creature," and because he had "nothing of his own wherein to boast."

His last illness commenced in the early part of the year 1871, and it was not until various means had been tried, and much suffering endured, that one of his medical attendants informed him of the incurable nature of his disease. The intelligence took him much by surprise. It was a solemn announcement, but "his heart was fixed, trusting in the Lord." He had not then to begin to seek his Saviour, his feet were upon the Rock;

and from that time he awaited in humble submission the impending stroke. Often did his relatives and friends feel it a comfort and privilege to sit beside him, and witness his patience ; while words of loving earnestness were continually on his lips, as he spoke of the goodness of his merciful Heavenly Father. For the last five weeks he could take nothing but cold water, a tea-spoonful at a time, to cool the throat and tongue ; except when, within a day or two of the close, he swallowed a little beef tea. He was very grateful to his kind attendants, who were unremitting in their endeavours to alleviate his sufferings by night and day. His two daughters (who were with him as much as their young families would permit) and their husbands also, strove to do all in their power for his relief, though with the saddened consciousness that a tender, loving father was about to be removed from them for ever in this world. The eldest daughter, with her husband and large family, had for some time been resident in Canada, so that she could not have the solace of tending her beloved parent during the closing scenes ; but they who were privileged to be present were greatly solaced by his fervency of spirit, and the sustaining power of the Prince of Peace. He

was engaged in thanksgiving and prayer until within a few minutes of his peaceful departure.

Surely goodness and mercy did follow him all the days of his life, and may we not thankfully believe that he is now permitted to "dwell in the House of the Lord for ever?" The interment took place in the Croydon Cemetery, on Seventh day the 6th of 1st mo., 1872, at three o'clock in the afternoon, was attended by many Friends, and was a favoured solemn season.

WILLIAM MAIR, 69 21 12 mo. 1871
Kilmarnock. "After a long illness his end was peace."

JANE MALCOMSON, 64 21 4 mo. 1872
Clonmel. An Elder.

SARAH MALCOMSON, 75 31 5 mo. 1872
Clonmel.

WALTER MANSEY, 40 3 4 mo. 1872
Hoddesdon.

HENRY MARRIAGE, Senr. 64 24 7 mo. 1872
Ayletts, Broomfield, nr. Chelmsford.

ANN MARSH, 54 15 4 mo. 1872
Stanstead. Wife of James Marsh.

ELIZABETH MARSH, 83 24 9 mo. 1872
Folkestone. Interred at Dorking.

SARAH MARTIN, 85 24 11 mo. 1871
Cork. Widow of William Martin, a friend

who was distinguished many years back for his useful and zealous labours in the Temperance cause, in which at times he co-operated with Theobald (usually called) “Father Mathew.”

ANN MIDDLEBROOK,	75	30	5 mo.	1872
<i>Leyeat, Dent.</i>				
SAMUEL MIDDLETON,	88	11	4 mo.	1872
<i>Leighton Buzzard.</i>				
NATHANIEL MILES,	75	15	1 mo.	1872
<i>Worcester.</i>				
HENRY MILES,	37	30	4 mo.	1872
<i>Richmond-on-Thames. Died at Worcester.</i>				
EDWARD MILES,	69	17	4 mo.	1872
<i>Upper Holloway, London.</i>				

We believe we may correctly speak of our departed friend as one, who (to use the words of the apostle James) “looking into the perfect law of liberty, and continuing therein, was not a forgetful hearer, but a doer of the work, and so was blessed in his deeds.”

He was the son of a pious mother, whose custom it was to take her little ones into a room alone, and pray not only for them, but with them: and this seems to have made a lasting impression on his mind. He became an earnest worker for Christ, seeking to win souls to Him: and during

an active life of more than forty years in the City, he had many opportunities of raising his voice in his Master's cause. He was a subscriber to the Religious Tract Society from the age of seventeen up to the time of his decease ;—their publications he distributed with no sparing hand at every available time and place, frequently bearing the reproach of Christ in carrying out his desire to do good. The Peace Society had a large share of his support, and its objects lay very near to his heart. He was a diligent and much esteemed member of the Executive Committee for many years; constant were the efforts he made, both by his pen and purse, in its service, to which testimony is borne in the last Annual Report of the Society. His interest in the cause was unabated to the last, and indeed had increased of late years.

He was deeply interested in Scripture Reading Meetings. He regularly attended one established in his own Meeting, besides commencing one for the poor in Islington. His chief characteristic through life was a thorough sincerity and conscientiousness. Whatever he believed to be his duty, he endeavoured by Divine help to perform, regardless of the consequences. Another strong feature in his character was his remarkably forgiving spirit. The Saviour's precept, "I say

unto you, Love your enemies," he faithfully practised, and constantly inculcated. Very deep was the solicitude he evinced for the eternal welfare of his children and near connexions.

Possessed of remarkable energy, he was habitually a very early riser, and devoted the first hours of the morning to the study of the Bible, meditation and prayer. As a master, he persevered through forty years in assembling the men at his place of business before the duties of the day commenced, to listen to a portion of the Holy Scriptures; and he often remarked that he believed the Divine blessing had rested on this practice.

Those near and dear to him had felt for some months previous to his last illness, that he was ripening for his heavenly home. The clothing of his spirit was love. Many and solemn were his approaches to the Throne of Grace, both for himself and others. He appeared to have done with the things of time, whilst those that belonged to his everlasting peace became increasingly precious. During the suffering attendant on his sickness, one of his sons enquiring if he could do anything for him, he remarked, "at such a time it is little we can do for each other but pray." Being asked if he had passed a good night, he

answered with emphasis : “ O I *have* had a good night! I have not slept, but I have enjoyed my Saviour’s presence.” His sufferings were great, and he frequently ejaculated, “ dear Lord Jesus, if it be Thy blessed will, receive my happy spirit!” His expressions of gratitude to those who watched by his bedside were numerous, with a constant concern lest they should be overdone. On the morning of the 17th of Fourth month, his spirit was received, as we cannot doubt, by that Lord Jesus whom he had loved and served. On the page of the *Herald of Peace* recording his death, though not in immediate reference to it, we find the following appropriate lines :

“ Good service makes the meanest great,—
Who lives to purpose, lives indeed,
And good works best adorn his creed.

“ And when the Judge ascends the throne
By myriad hosts surrounded,
The humblest servant He will own,
Whose loving deeds abounded :—
And none shall lose his bright reward,
Who loved and laboured for his Lord.”

WILLIAM MILLER, 88 8 2 mo. 1872
Whitehaven. An Elder.

In endeavouring to pourtray the singularly well regulated, and the useful, happy and honoured

life of William Miller, we are not without apprehension lest some should think we were but eulogizing the deceased. It is however our aim simply to deal with facts, as those who knew most of him will best understand. Though much before the public in his own neighbourhood, he was adverse to ostentation and display.

He was the second son of George and Mary Miller of Whitehaven, at which place he was born in the year 1784; and he continued to reside there during the whole of his life, which exceeded by many years the allotted span of human existence. Though not demonstrative in his religious feelings, the whole tenor of his life bore ample testimony that he was actuated by true Christian principles: and in looking back upon the career of this much valued Friend, the words of Scripture seem applicable to him,—“The path of the just is as the shining light, which shineth more and more unto the perfect day.”

Till within a few years of his death, William Miller was very actively engaged in business, took part in all the leading benevolent institutions in his native town, and held a prominent place in all public matters connected with its welfare. Such was his independence and impartiality, that

one who was closely associated with him in the latter respect remarked of him: "No man was more consistent than he in the fulfilment of his public duties, and no opinion carried so much weight as his. If a subject were introduced that met his approval, he would support it, come from what quarter it might. If, on the other hand, his most intimate friend brought forward anything which he believed was not for the interests of the town, he would oppose it, and temperately yet kindly and clearly express his reasons for so doing."

His intercourse with his fellow-men was distinguished at all times by great consideration for their feelings; and his peculiar kindness, gentleness and courtesy of manner to all, however humble their station, marked him as a true Christian gentleman, and won for him the love and esteem of all with whom he associated. In the domestic circle his unselfishness, his thoughtfulness for others, his unvarying cheerfulness and contentment of mind, and his resignation under deep trials, caused him to be loved and honoured by his family in no common degree. With the young he was ever a favourite, and his society was much sought by them;—even little children (of whom he was particularly fond) were attracted to

him by his beautiful simplicity of mind, which so readily adapted itself to their age and innocent pleasures.

William Miller's counsel and intervention as referee or arbitrator were sought by many, both within and without the pale of our Religious Society. His judgment was so clear, sound and impartial, accompanied by so much Christian forbearance and condescension, that he rarely failed, even when his aid was sought (as it sometimes was) by both sides in a disputed question, to bring about an amicable and equitable settlement; so that to him might be applied the blessing of our Saviour to the peace-maker.

When he was advanced in years he altogether withdrew from public life, much to the regret of many of his fellow-townsmen. Their esteem for him, and appreciation of his services, were expressed in the form of a valuable testimonial, on the presentation of which, in acknowledging their kindness, he said :—" If I have done any good, I can say with the greatest sincerity (as far as I know myself) I have done that good for the love of it, and have never sought any other reward than the approval of my own conscience. I have passed through a long public life with but few mortifications, and I attribute it in great measure

to this—that whilst claiming on all occasions the right, firmly but temperately to express my opinions, I have never pressed them. I have been careful not to impute improper motives to those who differed from me. I have endeavoured not to get out of temper, never to resent injuries, and not to allow party feeling to bias my judgment.” He added that his was a convincing example “that neither brilliant talents nor large worldly possessions are essential in the endeavour to promote the good of our fellow-men; but on the contrary, that even the one talent, if not hid in the earth, but faithfully and diligently used, will not lose its reward even in this life.”

William Miller took a deep interest in all that concerned the welfare of the Society of Friends, and for nearly forty years filled the station of Elder. He was a most diligent attender of all their religious meetings, from early youth to old age; even when his health was such, that his friends thought he exceeded the bounds of prudence in so doing; but when they remonstrated with him, he replied, “I always feel so refreshed after these occasions.”

He was blessed with uninterrupted good health until 1864, when he had attained his 80th year. He was then attacked with a very alarming

illness, and it was thought by his family and medical attendants that he could not long survive. This was evidently his own impression also. When only his beloved partner was present, he took a solemn review of his life, acknowledging the many mercies and blessings bestowed upon him by the hand of his Heavenly Father, enumerating amongst them a dear, priceless wife, and devoted, affectionate children; and added, "I have endeavoured to discharge faithfully my duties towards my fellow-men, and to assist those who needed help, to the best of my ability; but I know the most circumspect life will of itself avail nothing. I have examined both sides of my spiritual account, and have been led to compare it to that of a man in pecuniary difficulties exhibiting a statement of his affairs, and desirous of producing as favourable a one as he can, keeping back some part that should rightly be disclosed: but all things are known to the Searcher of hearts. I feel that I owe much, and have nothing wherewith to pay, but the forgiveness and mercy of the Lord are boundless, yea, unfathomable!"

In conversation with his son and one of his daughters, he said: "I wish (lest another opportunity should not be afforded me) to tell you that

I have passed through great conflict of mind the last few days ; but I have been favoured to feel that my sins of omission and commission are all washed away in Redeeming Love, and that a place in one of those many mansions in my Heavenly Father's House is reserved for me, where I shall for ever sing His praises." On another occasion, observing from the window of his sick chamber the golden rays of the setting sun, which he had always loved to watch, he said : "I have been dwelling upon the glory of of this evening's sunset, and have earnestly prayed that my sun may go down in brightness."

Contrary to all expectation, he was in a few months restored to some degree of health ; but during the remaining eight years added to his life, he was subject to severe attacks in the head, the effects of the disease, which had much shaken his strong and vigorous constitution ; yet he was able to enjoy the society of his friends and his home circle.

At the beginning of 1872 William Miller was again seized with alarming symptoms, but for a time they seemed to yield to medical treatment. When a little recovered, and the family were assembled for their usual evening reading of the Scriptures, at the conclusion of it he offered up

fervent prayer that all his sins might be washed away in and through his Saviour's blood, and an entrance be granted him into the Celestial City. Subsequently he spoke with deep humility of the blessed assurance being given him of his acceptance, "through the one offering of our Lord and Saviour Jesus Christ."

During the rest of his illness he was unable to converse; but from the expression of his countenance and the movements of his lips there was no doubt he was often engaged in earnest prayer: and those around him were comforted in the belief that he was patiently awaiting his Lord's call—"Enter thou into the joy of thy Lord."

BENJAMIN MILLS, 77 17 9 mo. 1872

Lancaster.

ABIGAIL MITTEN, 17 16 4 mo. 1872

Gortin, County Tyrone.

JOHN MOSES, 67 20 5 mo. 1872

Darlington.

LUCY BACKHOUSE MOUNSEY, 59 30 3 mo. 1872

Sunderland. Wife of John Mounsey.

ESTHER MOXHAM, *Bristol.* 77 13 12 mo. 1871

HENRY MULLIN, *Dublin.* 61 15 7 mo. 1872

ALFRED NEALE, *Dublin.* 53 4 11 mo. 1871

Son of Martha and the late John Neale.

- SARAH FAYLE NEWSOM, 55 21 4 mo. 1872
Limerick. Widow of Joseph Phelps Newsom.
- MARIA PHELPS NEWSOM, 69 5 9 mo. 1872
Mt. Wilson, Edenderry.
- ALEXANDER NISBET, 63 1 2 mo. 1872
Larkhall, Lanarkshire.
- MARY ANNE ORD, 48 26 4 mo. 1872
Fulwood, near Preston, Lancashire. Widow of Thomas Ord.
- MARY OSTLE, 74 30 8 mo. 1872
Mawbray Cote, Beckfoot. Wife of John Ostle.
- EDWARD PALMER, M.B., F.R.C.S.,
 51 1 10 mo. 1872
The Heys, New Mill, near Huddersfield.
- MARY ANN PARKER, 52 12 1 mo. 1872
Balham. Surrey. Wife of William Parker.
- WILLIAM PARKER, 80 19 1 mo. 1872
Darley, in Yorkshire.
- SARAH PARSONS, 77 8 4 mo. 1872
Kellet, Yealand, Widow of Charles Parsons.
- MARY PAYNE, 29 18 11 mo. 1871
Reigate. Daughter of Jas. and the late Ann Payne.
- REUBEN CRAVEN PAYNE, 64 27 6 mo. 1872
Bridgwater. An Elder.
- LEVI PEACE, 58 9 9 mo. 1872
Cumberworth, near Highflatts.

JANE PEARSON, 93 7 3 mo. 1872
Goat, near Cockermouth.

WALTER PEASE, 29 6 12 mo. 1871
Darlington. Youngest Son of Jno. B. and
 Sarah Pease.

JOSEPH PEASE, 73 8 2 mo. 1872
Southend, Darlington. A Minister.

Widely known as Joseph Pease was, not only in the Society of Friends, but in many undertakings that have proved to be of national importance,—holding a conspicuous and responsible place for nine years as the first Friend admitted into Parliament under the Reform Bill of 1831,—acknowledged as a benefactor to the population of South Durham and Cleveland by opening out with remarkable foresight and energy new fields of industrial employment and commercial prosperity,—the record of his life and its close is one of no ordinary consequence. Gifted by an over-ruling Providence with remarkable talents and advantages, his responsibilities were great. But though his earthly career is ended, he has left behind a bright example of the union of Christian principle with public and private activity and usefulness, illustrating afresh the truth that such principle when adhered to is equal to every emergency and condition in life.

Of our dear Friend's many acts of private benevolence we do not speak : "the record is on high." His public charities had a wide and unsectarian bearing. He was a firm friend of the British and Foreign Bible Society, and the British and Foreign School Society. The promotion of sound general education, the education of the people, enlisted his warm sympathy. In the erection, endowment and support of Schools for this end, his aid could be relied on ; as well as in the maintenance of Institutes, Libraries and Reading Rooms. Nor was this aid merely of a pecuniary character ; but personal and administrative efforts were freely made on their behalf. From the death of Joseph Sturge in 1860, he was the active and vigilant President of the Peace Society. In the promotion of this great cause, as also in private and public life, his friends testify of him that he carefully upheld the principle, "that the law of Christ, and the dictates of an enlightened conscience, should never be set aside by considerations of expediency."

But while Joseph Pease lived in many respects as a citizen of the world, his benefactions towards his own Religious Society were neither few nor small. All their Public Schools, both in England and Ireland, partook of his bounty.

He especially sought to supply them with instruments and appliances, which the Committees did not feel justified in providing out of their ordinary funds. At Ackworth and Ayton he expended large sums in erecting additional buildings. In the establishment of the *Flounders Institute*, and as Secretary to the Board of Trustees for many years, Joseph Pease rendered important service. The Institute, which is a college for the training of young men as teachers in the Society of Friends, was opened in 1848, under the will of the late Benjamin Flounders of Yarm, and nearly 140 students have shared in the professional education imparted there. Our late friend took a lively interest in all that concerned the welfare of the Institute, and it is believed was never absent, except by illness, from the periodical meetings of the Board.

But we turn from these topics to that which seems especially to accord with the aim of our *Annual Monitor*.

Our beloved friend was so deeply attached to our section of the Church of Christ, that it is due to his fellow members, that these pages should contain some record of the path he trod, not only conspicuously before his fellow men, but in secret before his God.

Joseph Pease was the second son of Edward and Rachel Pease. He was born in Darlington on the 22nd of Sixth month, 1799. The religious impressions made under the influence of pious parents and teachers, seem never to have been effaced. When on leaving school he entered on the more active duties of life, it is evident from the correspondence which remains, that the work of Divine grace had made progress in his soul; and that whilst exposed to the temptations involved in frequent business journeys, he endeavoured to maintain a conscience void of offence towards God and towards men. Of a lively and intelligent disposition, his society was generally sought for; and offers were made to him by his friends, for his advancement in what appeared a much more lucrative commercial position:—but his father and mother felt that no worldly consideration would compensate for the exposure which would be incurred: and their conscientious decision to keep him under the sacred influences of his home, was largely blessed by Him who guides the meek in judgment.

The year 1825 was marked by the successive deaths of a beloved sister and brother. In 1826 he was united in marriage to Emma, the youngest daughter of Joseph and Jane Gurney of Norwich. The state of his mind at this period, is shewn in

the following extracts from a letter to her cousin Joseph John Gurney, dated Fourth mo., 1825. "There are I may confess seasons, when dipped into a state of deep awfulness of soul before the God of my life, a way of dedication and devotedness to Him and His holy requirings is strikingly opened before me; and very clear are my convictions, that in this path, even in lawful things, self must be *resigned*, if I ever expect to wear the *costly* robe of sweet humility, or tread ultimately that 'way of holiness,' which is cast up for the ransomed and redeemed to walk in. (I write in great fear.) Child as I am, if any thing, in that wisdom which is grey-hairs, (through adorable goodness) I am at times made sensible that to many of us a 'South-land' has been given; and that we have only to ask aright for 'Springs of living water,' and they also will be granted, even the upper and the nether springs. Pondering these things, my heart is sad through fears lest some of the 'precious sons of Zion comparable to fine gold,' or those who, by a patient endurance of the requisite purification, might be such, should become as earthen pitchers, fruitless branches, finally cast forth and withered."

The marriage thus entered upon was blessed in no ordinary degree. As heirs together of the

grace of life, Joseph and Emma Pease were strengthened under many temptations and difficulties, to sustain one another in seeking first the Kingdom of Heaven and its righteousness, and in the endeavour to train their twelve children in the nurture and admonition of the Lord. Whether at home or school, his children were never allowed to forget, that whilst watching to promote their welfare in every respect, his most earnest desires were for their spiritual well-being: and no considerations of learning or pleasure were allowed, to interfere with their due attendance of meetings for worship and discipline.

The energy of a naturally sanguine mind found scope in the development of the railway system, and the commercial enterprises with which it was connected: and seeing eight sons growing up around him, he undertook business engagements and their cares, in the anxious desire to keep them under the shelter of the parental roof: these absorbed at one period much of his attention. From the year 1832 to 1841 Joseph Pease represented the Southern Division of the County of Durham in Parliament. His admission on his affirmation was an era in the history of religious liberty; and as the first Friend who had taken his seat in the House of Commons, he

endeavoured faithfully to maintain his position as a member of our Society, as well as to throw his influence on the side of just and righteous legislation. Through these years of private and public cares, his Christian life seems to have been maintained, through much spiritual conflict, by watching unto prayer. He attached an especial value to our week-day meetings, as occasions for the renewal of his strength, to meet the heavy pressure of his daily duties. When the help of his oldest son had in degree liberated him from close attention to business, his mind turned itself increasingly to the benefit of those by whom he was surrounded. By the promotion of religious and philanthropic objects, by assiduous attention to the education of his work-people and their children, by delivering lectures on Biblical and general topics, and in other ways manifesting his interest in the moral and intellectual advancement of his neighbours, he attracted their affectionate regard, and his influence for good was largely extended.

In the year 1855 he was appointed by Darlington Monthly Meeting to the station of Elder, having previously diligently occupied that of Overseer. These serious engagements introduced him into much close searching of heart: his

counsel and sympathy were blessed to his friends. As he grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ, the love of the brethren yet more filled his heart. He was frequently heard amongst them in private and in public in ministry, and in the offering of prayer and praise. He was recorded as a Minister in the year 1864.

The latter years of his life were deeply shaded, by the sudden removal in 1860 of his beloved wife, and by the affliction of impending, and subsequently of total, blindness; as well as by bereavements in the family circle. Through all these he was by grace enabled strikingly to manifest an unmurmuring submission to the Divine will. Whilst these chastenings tended to undermine the vigour of his constitution, it was evident that they indeed yielded the peaceable fruits of righteousness. As his physical powers declined, very earnest were his desires rightly to occupy the talents still committed to his trust. In his hours of weakness his mind constantly reverted to absent friends, both older and younger; seeking to advance their temporal and eternal interests, and to take part in every work in which he felt he could glorify his Lord. He repeatedly remarked, that when he first realized that his

days of active labour were over, he felt deeply humbled in the review of his past life: but was enabled entirely to cast himself on his Saviour's love, and once observed, "I have endeavoured for many years to trust Him for my all: I lie in the arms of His mercy:" and alluded to George Fox's expression, "I am nothing, Christ is all:"—and at another time, "I have thrown myself on my knees many a time in my study, and have said, 'Oh, to grace how great a debtor!' and could get no further."

For more than two years the slender thread of life seemed as if it might be broken at any moment, although his energetic spirit constantly rose superior to ever-increasing feebleness: and even when unable to apprehend clearly surrounding circumstances, any allusion to the redeeming love and mercy of his God and Saviour met with a heartfelt response. Almost to the very close of life, he again and again enjoyed the hymn commencing—

"I am weary, yet I would not
Flee away and be at rest;

particularly the following stanzas:—

"I can wait a little longer,
For His will is very dear:

And in waiting I grow stronger,
For I feel the Day is near.

* * * *

“O the joy of being holy!
How delightful it will be!
Mind and body given solely
To the bliss of serving Thee!”

As he neared his heavenly home, his mind increasingly dwelt on the glorious company gathering on Mount Zion; and those who watched his dying bed can never forget the beautiful repose, in which, having served his generation by the will of God, he fell asleep in Jesus.

GURNEY PEASE, 33 10 6 mo. 1872
- *Walworth Castle, near Darlington.* Son of the
late Joseph Pease.

Gurney Pease was the fifth son of Joseph and Emma Pease of Darlington, and was privileged to reside under the parental roof till his marriage in 1863 to Katherine Wilson of Kendal. He was remarkable for his cheerful energetic spirit; a nature which added life and brightness to every circle he entered, and led him thoroughly to enjoy helping others, and promoting each good object as it came before him.

Soon after leaving school, he became a teacher in Friends' First-day School at Dar-

lington, and occasionally of late years acted as superintendent. In 1866 he commenced a Bible Class for the ironworkers at Albert Hill, Darlington, which was continued till his removal to Walworth early in the present year. Though often discouraged by irregular attendance, and little special evidence of the blessing he longed for amongst them, he was cheered in taking leave of them by the deep feeling shown at the parting meeting, and the testimony given by many, of the good they had received. The men presented him with a handsome Bible, with twenty-eight of their names inscribed in it, as a mark of their appreciation of his religious labours amongst them. It was touching to observe the emotion evinced by some of these hard-working men at the time of his decease.

He took a warm interest in the Mission Meetings held at Oak Tree and Rise Carr near Darlington, and his voice was often heard in them in simple declaration of gospel truth, and earnest pleading prayer. The Temperance cause was especially dear to him, and he was an earnest worker as Secretary to the Bible Society. He frequently spoke in public on behalf of both these causes, and he gave similar hearty assistance to Mechanics' Institutes, and other associations for the benefit of the working classes.

Having once decided to show himself a Christian, he never seemed to shrink from confessing that he was on the Lord's side. He was emphatically *true-hearted*, in acting out any course which his convictions led him to adopt as right ; though this firmness was combined with much genial frankness and simplicity of manner and disposition.

In his varied plans for entering on a somewhat larger establishment and rather different sphere of usefulness at Walworth, to which place he removed early in 1872, it was very instructive to note how the desire that his influence should be in the right direction was constantly present with him. Impressed with the want of more spiritual instruction amongst those by whom he was surrounded, he commenced evening reading meetings on First days. These were much appreciated, the attendance varying from about 80 to 120, some coming upwards of three miles to be present. In conducting these meetings he shewed an ardent zeal in pointing his hearers to the Saviour ; his manner was simple, earnest and impressive, and those present listened with deep attention to his loving words. At the opening meeting he quoted and spoke upon the passage,—“ As for me and my house, we will serve the Lord ;” and

at one of the last meetings he was permitted to attend, his hearers were addressed on the "house not made with hands, eternal in the heavens." He was anxious, on leaving home for the benefit of his health, that arrangements should be made for the continuance of the meetings, which has been done thus far.

The following extract from the commencement of one of his journals is characteristic of his habit of mind, and of his desire to carry religion into the duties of daily life. "If this record may be somewhat of a curious mixture of facts, business memoranda, and perhaps touches of feeling and more serious thought, I trust it will no less answer the purpose intended. As for myself, I do not feel that these at all disagree, or are out of place in connection with each other; for if we are to be 'not slothful in business, fervent in spirit, serving the Lord,' does it not appear as if the two things harmonized with each other?—that while we diligently attend to our business, even while in the *act*, we should still endeavour to be fervent in spirit; looking to a higher Power to guide us in what He has directed we should undertake, asking His blessing upon it, and for power to withstand the many temptations which surround a business man.

Oh! that this may be my experience, that I may be enabled thus to look, and thus to be guided; to 'seek first the Kingdom of God and His righteousness,' and believe that 'all these things shall be added' unto me."

On New Year's Day (1869) alluding to the delicacy which might prove a source of weakness through life, he writes, "How completely under these circumstances does one feel that all is in the Almighty's hands: it is His to give health and strength, or to withhold it; His to bless the skill of the doctor, or to baffle all his art. But whatever happens, how blessed to know certainly that God doth not willingly afflict his people, and that He doeth all things well. Knowing the end from the beginning, He only is fitted to choose our path for us: He only knows the way that will lead us up to Him.

"I am thankful, I believe, for the very many blessings that surround my path, for much enjoyment in life, for good spirits, and for a degree of resignation to His will, and a desire to leave all in His hands. I sometimes think this last must arise from carelessness. There is doubtless a long step between this state of mind, and being able to say, 'Thy will, not mine, be done;' all the difference between adopting the will of God, and being resigned to it.

“ If it be His will, I would wish for health and strength to help those who are near and dear to me ; but, taking all the means in my power, I can surely trustfully leave the result. And whatever this may be, may I be led nearer to my Saviour, shown more of the uncertainty, vanity and fleeting nature of all things here, and the abiding certainty of eternity.”

In the 6th Month, 1871, writing to a relative, he remarks, “ And oh ! what joy when the battle is over and the victory won ; when our labour is complete, and we rest for ever ; when the tempests and trials are done with, and safely we lie at anchor in our desired haven ! ”

His active nature made him shrink from the prospect of an invalid's life ; and when, some months before his death his health caused great anxiety to his friends, some of them will never forget the brightness with which he responded to their entreaties that he would spare himself— “ Oh ! no ; I'd far rather go straight to heaven, than live just to take care of myself.”

In the 4th Month, 1872, finding his health failing he left for Malvern, hoping change and quiet rest would be of benefit ; but he rapidly became worse. All hope of his restoration was however not relinquished till the last day of his

life. As the uncertainty of life was thus more impressed on his mind, the very foundations of his faith were tried afresh, and earnest were his desires fully to realize that his feet were on the Rock. He repeatedly quoted the lines—

“ Nothing in my hand I bring,
Simply to Thy cross I cling ”:—

and more than once he gave as the special promise for his dear wife, “ I will never leave thee, nor forsake thee.” Within a few hours of his decease, he was enabled in solemn prayer to commit her and his five children, with his own soul, to his Heavenly Father, and out of a full heart to give a testimony to his faith; the fervent desire, previously expressed for a clearer evidence of forgiveness and acceptance, having been mercifully granted.

He passed away very gently, entering as we fully believe, on the higher service of the Temple above;—saved, as he emphatically declared, not by works of righteousness which he had done, but through the mercy of God in Jesus Christ our Saviour.

ELLEN PENDLEBURY, 63 27 3 mo. 1872
Everton, Liverpool.

LUCY HANNAH PENNEY, 15½ 22 10 mo. 1871
Brighton. Daughter of Robt. Horne and Lucy Rickman Penney.

MARGARET M. PENROSE, 11 15 10 mo. 1871
Dublin. Daughter of Fred. Geo. and Jane J.
 Penrose.

ELIZABETH PHELPS, 86 31 1 mo. 1872
Moyallon.

TIMOTHY PICKARD, 78 30 9 mo. 1872
Wakefield.

SOPHIA PIKE, 16 17 1 mo. 1872
Dublin. Daughter of Wm. H. and Lydia Pike.

HAROLD EDMUND PIM, 1 13 8 mo. 1872
Belfast. Son of Robert Barclay and Caroline
 Pim.

SYLVANUS PIPE, 54 7 1 mo. 1871
Leominster. (Omitted last year.)

MARY POOLE, 90 9 3 mo. 1872
Wexford. Widow of Jacob Poole, who died
 1827.

JAMES POULTER, *Dover.* 79 25 3 mo. 1872

JOSEPH POWELL, *Brighton.* 71 17 2 mo. 1872

ELIZABETH POWELL, 73 2 6 mo. 1872
Kelvedon, Essex.

MARY PRIESTMAN, 57 9 3 mo. 1872
Whetley Hill, Bradford. An Elder. Widow
 of John Priestman.

SAMUEL PRIESTMAN, 72 11 4 mo. 1872
East Mount, near Hull. A Minister.

The marked characteristics of our late valued

Friend were—independence and self-reliance, promptitude and energy in action; combined with singular honesty and fearlessness in the expression of his views, whether accordant with those of others or not. Underlying these valuable practical qualities there were deep religious convictions, and an acknowledged allegiance to, and love for, his Saviour. Our Society has had not a few amongst its members at divers periods, who have thus combined the shrewd and effective in active business life, with high integrity based on Christian principle. Such men have been sought for to do the work of the outer world, whilst in the inner life they have striven to be “fervent in spirit, serving the Lord.”

Our late friend was born on the 21st of Second month, 1800, at Thornton near Pickering. He was the eldest son, and third child, of Joshua and Hannah Priestman. After rudimentary village school instruction, he went at ten years old to Ackworth, where he remained three years and a half, leaving before he was fourteen; which short course completed his school training.

Truly in this educational age, and with the far greater advantages possessed by our young people, it seems marvellous that some of our able friends of the earlier generation, should have done

what they did with so little of academic preparation. But in every station and period the man of thought, who turns to good account the years immediately succeeding school-life, will surpass those who, with perhaps more favoured opportunities in boyhood, fail to carry forward the work of mental application and self-culture. On leaving Ackworth, Samuel Priestman remained at home, assisting his father, and learning the business of a corn miller. At the age of twenty he went into that business on his own account, taking a mill at Holbeck near Leeds ; but shortly afterwards he left it, and settled at the water corn mill in Kirkstall.

His commencement in life was in the quietest way, the furniture of his house being of the very plainest character. By economy, close attention to his concerns, natural shrewdness, and honourable dealing, he prospered at Kirkstall ; and in 1823, when twenty-three years of age, he married Rachel, the daughter of William Rown-tree of Risebro', for whom he had formed an early attachment, and whose death took place in the year 1837.

Feeble health, combined with other causes, resulted in his retirement from Kirkstall and from private business, whilst but forty years of age, and

thus yet in the very prime of life. But retirement with him was not inactivity; and neither at Hildenley near Malton, where he took up his abode for a few years, nor afterwards at East Mount near Hull, where he resided for the last twenty-eight years of his life, did he fail to find full and useful occupation. He was a director of several public companies and institutions, and particularly of the North Eastern Railway Company, helping to maintain the character it has borne for high principle, as well as successful working. It is not unworthy of notice in a Christian biography, that a Friend should have brought to bear, in the conducting of an extensive public company, the sound and honest principles which the Society as a body have been careful to inculcate, and the reverse of which has led so often, and particularly of late years, to widespread public and private disasters. It is rather to exhibit the operation of such a course on the public mind, than in the spirit of personal eulogy, that we venture to allude to the large manifestation of respect shewn by Samuel Priestman's townsmen and colleagues, at the time of his funeral.

His active exertions were by no means limited to secular undertakings, public or private.

Beside exhibiting much interest in local institutions of a philanthropic and religious character, he was a very diligent attender of the meetings of Friends both for worship and discipline, ably serving his Quarterly and Monthly Meetings in divers capacities for many years; in which his good practical sense, and honesty of expression were especially valuable. He was from its commencement a director of the Friends' Provident Institution, founded under the auspices of the late Samuel Tuke in 1832; and during nine different appointments on the Committee for Ackworth School, he rendered zealous and efficient aid in the management of that Institution, abundantly repaying, by an active supervision of four and thirty years, the benefit received there in his youthful education.

Samuel Priestman was married a second time on the 15th of Ninth month, 1841, to Mary Ann, daughter of William Dent of Marr near Doncaster; a lengthened union, and one greatly blessed.

This brief biographical sketch of our late dear friend would be wanting in one remarkable feature, were all notice omitted of his life at home, difficult as it is properly and without violation of privacy to speak on such a subject. The

Christian character, when existent, fails not to be felt and known at home. In the midst of his large family circle Samuel Priestman had keen enjoyment, and was the source of happiness to them all. As his children grew up, he seemed, though advancing in years, notably to grow younger in sympathy with them, their pursuits and pleasures. And his treatment was singularly judicious ;—careful not to confine them unduly within strict rules, encouraging them to be self-reliant in action, yet endeavouring to lead them to form correct Christian principles for themselves of thought and conduct, “to be, rather than to appear ;” above all to be truthful and upright. He was ever watchful that they should avoid places and companionships of a hurtful character ; and he led them to confide in him not only as a parent, but a sympathizing friend, and to reciprocate his openness in all the relations between himself and them. An extract from a letter written to a relative under date of 1844, in the early period of his second marriage, may not be uninteresting :—
“I hear the little one crowing after her sleep. She completes her year to-morrow. In her we have many causes for thankfulness. She has never been ill, and advances in all respects as well as fond parents could desire. Oh ! that we

may so estimate all these things, and our own position in regard to these precious gifts, that the retrospect of the past may never be cause of condemnation. When we reflect that a happy eternity *may* to them depend upon our conduct in regard to them, it ought indeed to stimulate us to strive to live to the glory of our Heavenly Father."

In his particular meeting of Hull, Samuel Priestman was beloved as well as esteemed, as a faithful friend and Minister. There was abundant evidence that, in the midst of busy outward life, his thoughts were not so much absorbed in this world's cares and affairs as to stifle the religious life, but that there was in him a growing preparation for the life to come.

At a meeting in the latter part of 1871, in a neighbouring town, where he met after an absence of several years one whom he much loved, and who had been apprenticed to him at Kirkstall, whose later life has been occupied in labours amongst the heathen or the Christian converts, in a distant land,—Samuel Priestman, at the close of this Friend's address, spoke impressively on the subject of the shortness of human life; remarking that even to those to whom had been granted more than the three

score years and ten of the Psalmist, this lengthened period in the review seemed but a span, rapidly passed ; exhorting those present to faith in the Saviour, by which alone we can have a well-grounded hope of eternal life.

He was frequently heard in the Ministry, especially in the latter years of his life, and was acknowledged by his Monthly Meeting as a Minister in 1861. His chief themes were salvation by Christ, the shortness of time, and the importance of preparation for the life to come. At the Quarterly Meeting at Leeds in Tenth month, 1871, the last Quarterly Meeting but one which he attended, he spoke with much weight and fervour, and at much greater length than was his wont. There was nothing to indicate to his friends that his end was so nearly approaching, but it was remarked by more than a few, how impressive had been his communication, and how much hold it had taken on the meeting. It was on the 1st of Third month, 1872, upon his return from a journey to London, that he felt himself so much indisposed as to need medical advice.

We conclude this obituary notice of our dear friend, with some extracts from memoranda of his family, relating to his illness and death.

“ On the 2nd of March, although far from

well, he rode down to Hull on horseback. The next day, which was Sunday, he did not go to meeting; and indeed after this, with the exception of a short stroll occasionally in the garden, during the following week or ten days, he never left the house.

“March 12th, Tuesday. There appeared to be a turn for the better. In the morning, after the reading of the text ‘Whatsoever thy hand findeth to do, do it with thy might,’ he spoke of his own work in connexion with the North Eastern Railway, how the Company’s work had prospered, and had been carried on straightforward and honourably,—that it was a mighty work, and affected the interests of many, and that we each must work in that sphere for which we are fitted. On another occasion, alluding to a letter from a friend, who had spoken of the beneficial effects of his work in the ministry in his own meeting, he said: ‘I have often been afraid whether my life was consistent with my teaching; but I was in a track which I could not help, which came upon me to be done, and all I could do was to pray for fervency of spirit.’ During the day he had a portion of the memoir of Alice Whithall read to him, which he much enjoyed. He frequently quoted the two lines of the hymn

so often mentioned in her life—

‘I’m a poor sinner, and nothing at all,
But Jesus Christ is my all, and in all.’

A friend who had called upon him the day before, had been speaking about the trust which we must have in our Heavenly Father: he said, ‘Yes, that was it; all things are designed to work together for good, and we must trust.’

“March 18th. Passed a pretty comfortable night. One of his morning texts was ‘Thou wilt keep him in perfect peace whose mind is stayed on Thee, and because he trusteth in Thee.’ He remarked how often that text had been on his mind, and how wonderful it was, that so many blessed promises had been brought to his remembrance during his illness, saying he had ‘nothing to disturb him, all seemed to be going on so smoothly:’ adding, ‘What would any one do in a condition like this, if they did not know that Jesus Christ had died for their sins? He was wounded for our transgressions. He was bruised for our iniquities. By His stripes we are healed. If I get out amongst my friends again, I shall have to draw their attention to these things.’ Wednesday.—A physician having been called in, confirmed the opinion of his own

doctor, and from this time all hope of recovery was abandoned.

“ March 22nd. He said, ‘ Those few precious thoughts which I had at the beginning of my illness have remained with me. I do not feel either exulting or desponding,—but I have a little faith, that through the mercy of God in Christ Jesus an entrance will be granted me into the Kingdom of Heaven, and this keeps me calm.

“ Saturday, 23rd. A friend calling on him said how grieved his friends all were about his illness, and how much they loved him, asking if all was bright? Not a cloud? he replied, ‘ *Not a cloud.*’

“ March 24th. Referring to some remarks made by a caller, to the effect that ‘ all would be right, Mr. Priestman was such a *wise* man,’ he said, ‘ Mr.— might have been told, when he said I was a wise man, that I had been strengthened to build my house on the Rock, and so, when the wind blew, and the waves beat, it fell not; for it was founded upon the Rock, and that Rock was Christ.’

“ The following day, in the evening, he wished us all to come into his room, while one of his daughters sang a piece he was very fond of, commencing—

‘Yes it comes at last,—
And, from a troubled dream awaking,
Death will soon be past,
And brighter worlds around me breaking.’

Also the hymn beginning—

‘Oh! had I the wings of a dove,
I would fly far, far away, far away.’

The former he was particularly fond of, and had it sung to him many times. One very striking feature of his illness was the cheerfulness which pervaded his sick room, and the great desire he evinced to avoid giving trouble.

“He said one day, in reference to the service which he felt he had on his death bed, ‘I think it is related of Samson he slew more at his death than he had done in his life; and if I am permitted to be blessed in my death to the salvation of souls, what a mercy it will be?’ He thought ‘if love could keep him back, he should not die.’ At one time he remarked, ‘It is a rugged world, and we are in danger of drifting on the rocks; it’s only by having the Pilot on board that shipwreck can be escaped.’

“Ministers and friends of various sections of the Church visited his room, to all of whom he spoke of the goodness of God, and of his faith in

the atoning blood of Jesus. Referring to something said by a friend who had visited him, he remarked, 'If I am saved, it will be through the blood of Jesus.'

"April 2nd. He sent many messages to absent friends, and those who had been connected with him in business. The following was sent to a member of the Friends' Provident Board:—'I wish my dying Christian love to be given to all the members of the Board who shall meet to-morrow, and to the officers of the establishment, and say I am lying in peace and in love, and in hope and in trust; and that I believe my God accepts me for Jesus' sake; and if they all trust in the same Saviour, He won't forsake them, and will grant us all to meet together at last in the Kingdom of Heaven for Jesus' sake.' The same day he remarked, 'When we are told that our blessed Saviour sticketh closer than a brother, and a brother sticketh so close, what may we not hope?'

"April 5th. While in great weakness and pain he said, 'All the days of my appointed time will I wait, until the change come.'

"6th. A day of increased weariness. Still he was able to converse a little. He remarked, 'It is at such a time as this that we realize the

majesty and power of the Almighty,' and continued, 'I have walked much with the world, and it takes a deal to purify me; but I believe my sins are forgiven for Jesus' sake, and that I have nothing to do but to die.'"

Two of his children (one of whom has since followed him to the Better Land) being struck with the appropriateness of the following hymn, sent it to him a short time before his death. Being much pleased with it, he remarked, "Read me that to the last,—I sha'n't want another":—

II. Tim. 4 c. 6 verse.

"The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord, let troubles cease,
And let Thy servant die in peace.

Not in mine innocence I trust,
I bow before Thee in the dust;
And through my Saviour's blood alone
I look for mercy at Thy throne.

I leave the world without a tear,
Save for the friends I hold so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

I come, I come at Thy command,
I give my spirit to Thy hand;

Stretch forth Thine everlasting arms,
And shield me in the last alarms.

The hour of my departure's come,
I hear the voice that calls me home;
Now, O my God, let trouble cease,
And let Thy servant die in peace!"

It is natural that we should dwell on the Christian excellences of our friend's character, yet would we not unduly exalt it. He acknowledged freely its imperfections, and that his hope of Divine acceptance was not based on any merit of his own, but on faith in that atoning blood, by which alone the robes of the redeemed may be made white and clean.

CAROLINE PRIESTMAN, 29 15 9 mo. 1872

Hull. Wife of Thomas Priestman.

ROBERT PROCTOR, 68 30 4 mo. 1872

Cahir, County Tipperary.

ELIZA PRYOR, 61 20 11 mo. 1871

London. Widow of Henry Pryor.

ELEANOR PRYOR, 62 26 9 mo. 1872

Forest Gate, London. Widow of Samuel Pryor.

FANNY RAKE, 69 3 6 mo. 1872

Shaftesbury. Widow of Beaven Rake.

SARAH RAMSEY, JUN., 28 20 10 mo. 1871

Cabra, County Tyrone.

JOSEPH SHEPARD RAWLINGS,

Hackney. 59 10 4 mo. 1872

WALTER REYNOLDS, 31 4 1 mo. 1872

Deptford.

JONATHAN RICHARDSON, 69 25 12 mo. 1871

Woodlands, Benfieldside.

THOMAS RICHARDSON, 71 2 4 mo. 1872

Benfieldside.

MARY GERTRUDE RICHARDSON,

Springfield, near Lisburn. 2 23 5 mo. 1872

Daughter of Joseph and Eliza Jane Richardson.

WILLIAM ROBERTS, *Ipswich.* 92 3 1 mo. 1872

An Elder.

WILLIAM ROBERTS, 60 1 9 mo. 1872

Mount Druid, Waterford. A Minister.

ROBERT FENNELL ROBINSON,

Moate. 61 24 6 mo. 1872

ANNE ROBINSON, 72 17 7 mo. 1872

Belfast. Widow of David Robinson.

ELLEN ROBSON, 61 15 5 mo. 1872

Prospect House, Lisburn. Widow of Thomas Robson, of Jersey.

ESTHER RUDDOCK, *Moate.* 90 23 1 mo. 1872

EMMELINE RUTTER, 19 23 10 mo. 1872

Mere, Bath. Daughter of John Farley and Hannah Player Rutter.

This dear young Friend was formed to enjoy

the earth and its attractive associations. Every thing that was beautiful in nature or art gave her great delight, and her ordinary pleasures all bore the impress of this taste. But with it was united to an unusual degree a practical disposition, and the home circle and home enjoyments were ever a pleasing resource to her.

It was about nine years before her decease, that she first experienced an earnest desire to know peace with God through her Saviour, and to realize the indwelling of the Holy Spirit, for which she was heard earnestly to pray. From that time her life has evidenced whose she was, and whom she desired to serve. Her school life was in the main a happy one, especially the latter part of it, spent at Weston-super-mare. Here her consistent Christian path was marked, and it is believed that her influence on the minds of some of her schoolfellows was such as to help them on the road to heaven. One of the last efforts of her active, loving mind, and one that gave her intense gratification, was arranging a testimonial to her beloved schoolmistresses at Weston, in which 200 of their pupils joined. Although from the state of her health she was unable to be present when the presentation took place, yet her interest in it was unabated, and she

often subsequently spoke of the pleasure this effort of love had afforded her. She was intensely fond of her home, and her loving disposition and happy, sprightly actions added much to the charm of every-day life there.

Her health began to show decided symptoms of failing about six months before her decease. From that time her descent to the Valley of Death was rapid, and nothing that was tried or prescribed for her seemed to stay the messenger. She found the Valley to be a lighted one, and not one to be feared or dreaded : and whilst approaching it, and also when passing through it, she felt such calmness, confidence and unseen support, as could not fail to be comforting and sustaining to those who tenderly nursed her during her illness.

A short time before her departure, on being asked how she felt, she replied, "Not so much joy as peace,—perfect peace;" and in reply to the question, "Whether Jesus was near her?" she said, "Yes," and after a little pause, "I feel He has redeemed me." A few minutes before the close, her father happened to say, "Poor, dear child!" She instantly opened her eyes and said, "Not poor." Her last words were "Farewell, Farewell;" and soon after her spirit was taken as

on angels' wings to that Saviour, whom she had known and loved for the greater part of her useful and happy life. The text that seemed to give her greatest comfort in her last hours was this:—"Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." May we not say,—

"Earth has a fair young tenant less,
And heaven one angel more."

JONATHAN SATTERTHWAITE, 84 14 10 mo. 1871
High Ruddings, Setmurthy, Cockermouth.

CATHARINE ANN SAUL, 21 9 3 mo. 1872
Allonby. Daughter of Catharine and the late John Saul.

ELIZABETH SCRIVEN, 74 13 7 mo. 1872
Yoakley's Buildings, Stoke Newington.

MARY EMMA SEEBOHM, 29 29 11 mo. 1871
Luton. Wife of Benjamin Seeböhm.

SOPHIA SEEKINGS, 73 17 11 mo. 1871
Edgbaston, Birmingham. Widow of John R. Seekings. (*Entered inaccurately last year.*)

She was the eldest daughter of William and Sarah Bottomley of Shepley, in Yorkshire, whose pious and exemplary lives remarkably commended their principles and profession to all their children. Of the subject of this Memoir her sister H——

writes:—"She, being the oldest of our family, ministered a precious motherly care over all the younger in the circle, and ever a very affectionate love and service to our beloved parents." Thus carefully trained and affectionately disposed, she adhered through life to the path of diligence and self-denial, which both early association and deliberate conviction made dear to her.

In 1829 she was married to Alexander Wheeler of Birmingham, whose awfully sudden removal by drowning, in the wreck of the "Rothsay Castle" steamer, terminated their happy union in two years. A. W. was accompanied by his wife's eldest brother, William Bottomley, and two young men who had been members of our Society, on an excursion to the then newly-erected Menai Suspension Bridge. The vessel, which was not seaworthy, was lost through the intoxication of those who ought to have managed her, and 128 persons who were on board perished, only about 20 surviving. "An hour previous to their being consigned to a watery grave, Alexander Wheeler and his friends were seen to engage in solemn prayer, after which they sat down in silence, and quietly awaited their inevitable awful change."—(See *Annual Monitor*, 1832.)

“ Our dear mother (writes one of her surviving children) felt this agonizing double bereavement with all the force of her affectionate nature; but after some time of seclusion, during which the loving care of brothers and sisters had not allowed her house and business to suffer from neglect, she gradually recovered her wonted energy; and with persevering industry, and firm reliance on an Almighty Helper, she strove to ‘ provide things honest in the sight of all men,’ and to train up her children (one of whom was born soon after the loss of her husband) without being chargeable to others. She not unfrequently alluded, in later life, to the blessing of her Heavenly Father having richly rested on her unwearied endeavours in those early sorrowful days, as well as to her warm appreciation of the affectionate sympathy she experienced from a wide circle of friends and neighbours.”

In the year 1837 she was united in marriage to John Read Seekings, a sincere Christian, and from early life an acknowledged Minister in our Religious Society. To the children of his adoption, as well as to his own sons, he ever proved himself a tender and loving father; and they feel constrained to testify, that while he remained with them his life and conversation were such as

became one professing the Gospel. He was removed by death in 1866, after a very short illness ; during which he was permitted to rejoice in the glorious hope of a bright future for himself, and to exhort those around him in the appealing language of the Apostle, "Now we beseech you as ambassadors for Christ, we pray you in Christ's stead, be ye reconciled to God." The last night of his life was one of praise. He was perfectly calm and resigned in the prospect of the solemn change ; continually adoring the Lord's "boundless mercy," acknowledging that "His time was the best time," and declaring that he had "no shred to lay hold of, but only God's infinite mercy in Christ." Once more a widow, Sophia Seekings was again almost stunned by the unexpected blow, but her ready energies were called forth for her children and grandchildren, and very sweet are their memories of loving intercourse with her in her quiet home. The Bible was the frequent companion of her lonely hours, and in reading the Memoirs of deceased Friends she had much enjoyment.

Naturally of an active and anxious temperament, it was often a sore trial to her to be so restricted in her movements by a rheumatic ailment, from which she suffered much in the

latter part of her life; but down to the day before the commencement of her last illness, she managed to get about in a way that many in the same circumstances would have felt excused from, being remarkably diligent in her attendance at our Meetings for Worship, and those for Discipline also, when held in Birmingham.

After her decease the following memorandum was found in her recent handwriting, outside a packet of papers on religious subjects penned in her earlier days :—" Extracts made many years ago ; and I desire that they may afresh stimulate my tribulated and cumbered spirit, that the reading of them may animate me in old age to leave the things that are behind." She was not only a most prayerful, caring and devoted mother, but a brave and wise counsellor in difficulty or distress. In every relation of life she was emphatically faithful and sincere.

Our dear Friend was at the week-day meeting in Birmingham for the last time on Fourth day the 4th of Tenth month, 1871, and several remarked how particularly bright and cheerful she was. The next day she still appeared nicely, and was again out in the morning. One of her daughters spent part of the evening with her, and was struck with the more than usual warmth and

sweetness of her manner, and the earnestness with which she entreated her to come as often as possible to see her. Later on she complained of feeling chilly, and seemed as though she had taken a severe cold. The doctor was summoned during the next day, and spoke hopefully of soon seeing her about as usual; but the dear invalid told him she thought "the machine was nearly worn out." For six weeks she lay in a most critical condition, and her family continually wavered between hope and fear; at times so distressed at witnessing her sufferings which they had no power to alleviate, that they could almost desire her release; and then, when her sweet, bright smile of welcome greeted them in a moment of greater ease, they felt how sad their loss would be, and held their precious one closer to their hearts.

Although during much of this time unnecessary conversation with her was carefully avoided, in accordance with the doctor's injunctions, she was most thoughtful about her family and friends, making repeated enquiries after some who were just then special subjects of anxiety. There were also short intervals when she was able to bear a little reading.

She frequently repeated the first three verses

of the xl. Psalm, "I waited patiently for the Lord and He inclined unto me, and heard my cry," &c. On several occasions her tongue seemed loosened to extol the goodness and mercy of the Lord:—"The Lord is good! His mercy is everlasting!" "His people have a place of refuge!" And when the pain was most distressing, it was touching to hear the feeble voice entreating "Dear Jesus" to have compassion upon her, "to look down, and enable her to bear all that was laid upon her:" replying in answer to loving sympathy, "It will all be right, love, in the Lord's time!" She tenderly commended her mourning children to a "far better Friend than she could ever be, or (she said) it would be sad indeed for you and me. * * Take all your trouble to the Lord! He is a sure defence in time of trouble! * * You will be blest if you give yourself to Him! * None that come to Him shall be confounded. * * The Lord is good, and plenteous in mercy, unto all them that call upon Him. He is all-sufficient:" so going on with much emphasis till her voice seemed failing; and amongst much which could not be clearly gathered, were distinguished the words, "While I have breath I will praise the Lord!" It was a new thing to hear her lips offer so much *vocal* praise: but it

was inexpressibly comforting to her children to receive these unmistakable evidences, that when flesh and heart failed, the Lord, whose hand seemed so heavy upon her, was truly the strength of her heart, and her "portion for ever." Her brother John took leave of her on the evening of the 10th of Eleventh month, saying he hoped "if they never met again in this world, that they might in heaven;" she feelingly added, "Aye, brother, when the conflicts and trials of this life are all over!"

From that time she continued gradually sinking until the morning of the 17th, when about nine o'clock, the purified spirit was released with a gentle sigh from its suffering tenement, to join, it is fully believed, the multitude arrayed in white robes,—“who had come out of great tribulation, having washed their robes, and made them white in the blood of the Lamb.”

SAMUEL SEEKINGS, 64 28 5 mo. 1872
St. Ives in Huntingdonshire.

GEORGE SHARP, 71 23 4 mo. 1872
Southport.

THOMAS SHEWELL, 81 31 3 mo. 1872
Lindfield, Sussex. Late of Kingston-on-Thames.

LOUISA SHIP, *Manchester.* 58 28 11 mo. 1871
 Widow of John Ship.

WILLIAM SIMCOX, <i>Birmingham.</i>	78	7	12 mo.	1871
DAVID SMITH, <i>Chelmsford.</i>	92	21	1 mo.	1872
JOSEPH SPENCE, <i>York.</i> An Elder.	67	4	3 mo.	1872
JOHN SPENCE, <i>Wakefield.</i> An Elder.	80	5	8 mo.	1872

In John Spence's life and character was combined the active and successful tradesman, the man of good judgment, the genial spirit of the social circle, the affectionate husband and father of a family, the Christian gentleman and philanthropist. He was resident through the greater part of his lengthened life in the town of Wakefield, much esteemed by more than one generation of its inhabitants. He was a useful and diligent Elder in the Society of Friends, a very regular attender of their meetings, and one who loved to see and hear of the increase and success of their Christian labours. Trusting in the merits and mediation of a crucified Saviour, and believing in the sanctifying work of the Holy Spirit, he passed through life not unmindful of its present duties and enjoyments, but with his face towards the better country, that is the heavenly, and seeking his abiding citizenship in the Jerusalem above.

JAMES SPENCER-BELL,	53	22	2 mo.	1872
<i>Westminster and Keswick. An Elder.</i>				
KATHERINE STANSFIELD,	82	11	4 mo.	1872
<i>Halifax. Widow of Caleb Stansfield.</i>				
RHODA STEPHENS, <i>Dublin.</i>	1 $\frac{1}{4}$	11	12 mo.	1871
Daughter of Albert and Jane Stephens.				
MARY STEEVENS, <i>Reading.</i>	81	3	6 mo.	1872
Widow of Joseph Seymour Steevens.				
JOHN STORDY,	76	1	3 mo.	1872
<i>Orton, near Carlisle.</i>				
MARY STOTT,	86	10	3 mo.	1872
<i>Blackrock, near Dublin.</i>				
WILLIAM SUDDABY,	48	18	12 mo.	1871
<i>Louth, Lincolnshire.</i>				

Our late dear Friend had been for many years very closely attached to the principles of our Society as embodying the truths of the Gospel: and about seven years ago, he felt it to be his duty to apply for membership. Much unity was felt by Friends with his application; and being received, he very rarely missed the opportunity of meeting with Friends at their Monthly and Quarterly Meetings, which he esteemed *a great privilege*; and he often expressed the comfort and satisfaction he enjoyed on these occasions.

There being no meeting of Friends at Louth,

his situation was very isolated: but it was his practice, both on First and Fifth days, to sit down at home with his own family to wait upon the Lord, thus gathering a Church in his own house. Nor was the Saviour wanting in the fulfilment of His promise, "where two or three are gathered together in My name, there am I in the midst of them." William Suddaby would speak of the sense he felt at such times of his Heavenly Father's love, and of his frequently being permitted to enter as into the Holy of Holies, and hold blessed communion with the Almighty. Thus was he led to endeavour to live near to his Heavenly Father, and to be guided by His Holy Spirit.

"And in such an hour as ye think not, the Son of Man cometh." Our dear friend was called away as in a moment. Whilst working in his garden, he suddenly fell backwards, and in about ten minutes ceased to breathe. He and his dear wife were looking forward with great pleasure to the coming home of their children from Sidcot School for the holidays,—but these were summoned by telegram to their father's funeral; and scarcely a month had elapsed before the only son, a gentle-spirited boy of thirteen, was likewise removed by a similar disorder—congestion of the

brain—as we trust and hope to the

“Regions of eternal rest,

Where there is no more parting, no more pain.”

EDWIN SUDDABY, *Louth.* 13 28 1 mo. 1872

MARY BARRINGER SWANSON, 77 28 4 mo. 1872

Hitchin. Widow of David Swanson.

TIMOTHY SWIFT, 70 17 1 mo. 1872

Saffron Walden. A Minister. Formerly of
Bradford in Yorkshire.

MARY TANNER, 49 10 4 mo. 1872

Cotham Grove, Bristol. Wife of Edward
Harwood Tanner.

JOSEPH TAYLOR, 74 30 12 mo. 1871

Malton, Yorkshire.

AMELIA TAYLOR, 25 11 6 mo. 1872

Cheltenham. Daughter of George T. Taylor.

CHRISTOPHER TENNANT, 89 6 5 mo. 1872

Sedbergh, near Kendal.

ROBERT THOMPSON, 76 30 12 mo. 1871

Lisburn, Ireland. A Minister.

This friend was the son of James and Ann Thompson, and was born in the neighbourhood of Lisburn in the North of Ireland in 1796. As an instructor of youth he was long known and much esteemed by his fellow-townsmen, having kept school in Lisburn for fifty-four years. Many of his pupils have distinguished themselves by their

ability in the fields of commercial enterprise; and the time-honoured preceptor, after instructing their children, saw the second generation grow up to useful and successful manhood. Many influential men of this class attended, with sincere respect, the interment of this Educator of their youth. Even children's children shared in his instruction. A writer in the *Belfast News-letter* observes, that he was "one of the few surviving students of the earlier age of the Belfast Academical Institution." Here he diligently qualified himself for his future course of usefulness, by attending lectures and taking lessons under various professors. Till within a short period of his death, his energy was still displayed in school duties, which appeared to be not merely duties, but a source of enjoyment to him. Though such a veteran in the scholastic profession, he exhibited no undue tenacity in adhering to old methods, but was always ready to adopt any real improvements of later times. His working hours (including private tuition) are said for years to have been ten or twelve hours per day. Since the era of Competitive Examinations, most of the young men who studied under him for the Civil Service, (especially in the Post Office and Excise) passed their Examination with success: some of the

Commissioners anticipating this, when they understood by whom the candidates were taught.

Robert Thompson's parents were Wesleyans, by whom he was trained in religious habits from a child. When quite young, he exhibited signs of being the subject of serious impressions. He was anxious not only to attend their place of worship on First days, but also the meetings of an auxiliary character in the course of the week. He was fond of reading the Holy Scriptures, and the Sermons and Biographies of pious Wesleyans, particularly Ministers. As he grew older, he assisted his father on his farm previous to deciding on his future calling; and surrounded as he was by the beauties of nature, he was at times led to look up through them to Nature's God. After his marriage and settlement in the town of Lisburn, he became an useful member of the Wesleyan Church in that town, was appointed on committees, and often chosen as chairman: and after a while was frequently called to preach in the absence of the regular Minister. These ministrations were received with much acceptance.

He neither knew nor read much of the Society of Friends till about 1835 or 6; when he was invited one First day by the late Dr. Hancock to attend a public meeting in the Friends'

Meeting House. He was much impressed by what he heard of Gospel Truth, preached on that occasion, and for some years following, he occasionally went to the same place of worship. With an enquiring mind he borrowed and earnestly read and studied Friends' books, and more especially Barclay's "Apology." Gradually he felt it right to withdraw himself from the Wesleyans; though the members of that Society, not wishing to lose him, entreated him for some years to reconsider the step he was taking, in going amongst the Friends. However in the end of 1852, he took the decided step of applying for membership with them; and was shortly after received, to the settlement and peace of his mind.

As years went on, he found a place of usefulness in the Society to which he was now united. A large First day School being commenced in connexion with the meeting-house, he rendered great and valuable service in it for ten years as Superintendent, from 1860 to 1870. He was for some years an Overseer, and exercising a gift also in the ministry, was recorded as a Minister in 1869. He felt a solicitude for the young people, that they might carry out the Christian principles we profess in their daily life. He was frequent in earnest exhortation in the meetings for wor-

ship. "Like the scribe well-instructed in the things of the Kingdom of Heaven, he brought forth out of the treasury things new and old." His life closed with the close of the year 1871, and his remains lie near those of friends whose memory was cherished by him, John Gough the Historian of the Society, and Dr. Hancock. The Monthly Meeting of Lisburn testify of him, "while believing that his removal from amongst us has been his everlasting gain, we feel the loss of one whose bright example of dedication was a living testimony to the power of Divine grace."

MARY THOMPSON, 13 21 7 mo. 1872
Eaglesfield, Pardshaw. Daughter of Josiah and Hannah Thompson.

HANNAH THOMPSON, 72 14 9 mo. 1872
Rawden, near Leeds. Widow of John Thompson.

ANN THORP, *Hull.* 75 2 9 mo. 1872
 Widow of David Thorp.

AGNES THRELFALL, *Kendal.* 47 30 4 mo. 1872

HANNAH THURMAN, 51 26 12 mo. 1871
Saltburn-by-the-Sea. Died at Earith.

SAMUEL TILNEY, 75 20 1 mo. 1872
New London Road, Chelmsford.

PHILIP DEBELL TUCKETT, 70 15 8 mo. 1872
Frenchay. An Elder.

- ANNA VEALE, 81 24 7 mo. 1872
Austell, Cornwall. An Elder. Widow of John
Edey Veale.
- MARY VENTRESS, 76 4 8 mo. 1872
Gildersome. Widow of James Ventress.
- ANN WALKER, 74 23 5 mo. 1872
Wooldale, near Huddersfield.
- ANN WALMSLEY, 67 27 2 mo. 1872
Ardwick, Manchester.
- THOMAS ARTHUR WALPOLE, 8 13 12 mo. 1871
Waterford. Son of George and Abbey Walpole.
- CHARLOTTE WALPOLE, 64 4 4 mo. 1872
Carlow. Died in Dublin.
- BENJAMIN WALTON, *Hull.* 78 8 6 mo. 1872
- ANCHOR SMITH WARNER, 72 18 8 mo. 1872
Ratcliff, London.
- JONATHAN WATSON, 79 30 10 mo. 1871
Liverpool.
- JOHN MALCOLM WATSON, 6 20 12 mo. 1871
Coatham, Redcar. Son of John William and
Ann Watson.
- MARGARET ANN WEBSTER, 41 2 9 mo. 1872
York. Died at Birstwith, near Ripley.
- ANN WEST, *Hull.* 76 12 2 mo. 1872
Widow of Leonard West.
- MARGARET WEST, 45 25 5 mo. 1872
Darlington. Wife of Theodore West.

MARGARET BROWN WHIT-

BURN, *Falmouth*. 49 4 1 mo. 1872

MARIA WHITE, *Rochdale*. 38 12 11 mo. 1871

Daughter of Henry and Catherine White.

JANE WHITE, *Thirsk*. 94 7 4 mo. 1872

MARY WIFFEN, *Reigate*. 82 14 4 mo. 1872

Widow of Jeremiah Holmes Wiffen, the Poet.

MABEL WIGHAM, 11 2 2 mo. 1872

Killiney, County Dublin. Daughter of Henry
and Hannah M. Wigham.

SARAH WIGHAM, 69 14 7 mo. 1872

Newtown House, near Carlisle. Widow of John
Wigham of Edinburgh.

HANNAH WILLIAMS, 58 18 10 mo. 1871

Sunderland. Wife of Benjamin Williams.

CALEB WILLIAMS, M.D. 73 5 11 mo. 1871

York. A Minister.

Caleb Williams was born in London, in the Fifth month, 1798. His parents removed from thence to Prospect House, a few miles from Scarbro', to which town their only son was accustomed to go daily to school. In 1813, when he was fifteen years old, he was apprenticed to a Medical practitioner in Scarbro', with whom he remained till he was twenty-one. He afterwards attended the schools of Guy's and St. Thomas's Hospitals in London, and spent a short time in the schools.

of Paris. After practising a while on his own account in Scarbro', he removed to York, in 1823, commencing as a general practitioner. For nearly fifty years he was Visiting Medical officer to the Friend's Retreat. His large experience in the treatment of the insane caused him to be well known, and his aid was sought for, far and near. In 1855 he became a Licenciate of the Royal College of Physicians in London, and practised as such in York till near the close of life.

His mother was removed by death when Caleb Williams was but a child. In reverting to his early years, he spoke of how much he owed to her prayers and her pious care, when quite a little boy. In a memorandum without date, he writes, "I think it is evident that I was the subject of the tendering visitations of Divine love at an early period; for I recollect asking my dear mother to pray with me, when she was taking me to bed. I have a very indistinct recollection of the circumstance, or whether it occurred frequently; but I seem to remember being myself on my knees on some such occasion. I cannot doubt that my dear mother endeavoured to instil into my youthful mind love to God, and obedience to His law."

Much of the period from boyhood to manhood appears to have been passed without any decided evidence of a change of heart; yet during that time he acknowledges the effect of the Christian influence of a young friend. His memoranda contain no notice of any particular time, or of any special occasion, in which the all-important change, implied in our Lord's words, "Ye must be born again," took place;—nevertheless unmistakeable evidence of the change soon appeared. In a retrospect of his earlier years, written in 1832, he says: "The time at which I felt most deeply for the commission of sin, was when an apprentice sixteen or seventeen years ago; and then, I believe, the *consequences* of sin pressed as closely upon me, as the *sinfulness* of sin in the sight of a pure God. I cannot doubt that I have obtained mercy, and that the Spirit of my God, through the riches of His mercy in Jesus Christ my Redeemer, is constantly striving with me."

Caleb Williams was united in marriage to Mary, daughter of Isaac and Martha Mennell, of Scarbro', in the First month of 1822. In the Seventh month 1824, when on a visit to Scarbro', he expressed a few words in the Week-day Meeting for worship. This appears to have been the first step in his course as a Minister of the

Gospel of Christ, extending over more than forty years. The belief that he was called to the ministry of the Gospel, led him to great searchings of heart. In reference to this subject he writes ; "I feel convinced that what I have had to express in our meetings for worship has not been of myself. The imperfections apparent to those who have spiritual discernment, arise from the remaining unsubjected part in me; which unwillingly admits, that it has no ability in itself rightly to approach God. Oft-times, in sitting down, it has seemed that I have been made a spectacle unto men, only for my own reduction and humiliation: notwithstanding, I can acknowledge that these offerings have afforded me peace. * * * I desire to do that which is right, and pray God that I may be instructed in His holy will, to His own glory." "Second month, 1828. Oh ! for a willing and obedient heart, that I may be ready to appear a fool for Christ's sake. * * * I desire to devote my talents to my Saviour's cause, but I feel that much is required to reduce my proud heart."

In 1831 Caleb Williams was recorded as a Minister by the Monthly Meeting of Friends at York. The aspect of Divine truth which, as a Minister of the Gospel, he frequently presented,

and on which he delighted to dwell, was, the free love of God to sinners through Jesus Christ our Saviour. It was the theme of his last utterance in public worship in 1871. The following, written in 1831, shows that by personal experience, it was a truth dear to his own soul in the beginning of his ministry. "Deeply impressed, O gracious and merciful Father! with my own inability to serve Thee, and my own utter unworthiness, I pray Thee to forgive all my iniquities, and all my transgressions for Jesus Christ's sake; and be pleased, in Thy great mercy through Jesus Christ, to grant me an entrance into Thy everlasting Kingdom, whenever Thou mayst see meet to call me from this scene of trial and probation, into the presence of Thine own glory. Oh Lord! Thou hast taught me wholly to rely upon Thee for the renewal of my spiritual strength, and ever to look unto Thee as the Giver of every temporal blessing. Through the mediation of Thy only Son, I entreat Thee that Thou wouldst, in Thine unlimited mercy in Christ Jesus, strengthen me to dedicate the flower of my youth, the strength of my days, and, if spared so long, my declining years, to Thy honour and service."

"I want, and greatly need it, to be more

given up to the service of the Lord, to have my mind less occupied with the things of this world.

* * * * I long that my motives for action were always pure and holy, and free from the influence of *self*. I long for more individual holiness and purity, both for the honour of God, and the promotion of His cause in the earth: for more interest in the spiritual advancement and eternal welfare of those around me,—in my own family and neighbourhood, in our own meeting and Society, and in the whole human family. O Lord, I beseech Thee to preserve me from the spirit of the world. Strengthen me whilst engaged in the duties of my profession, and in all my intercourse with men, to walk worthy of the vocation wherewith I am called, and to lift up the standard of truth and righteousness.”

In the Eleventh month, 1832, his interest in the spiritual welfare of the Christian community of which he was a member, appears in the following: “For Jesus Christ’s sake hear me, O Lord, this morning. Through His atoning sacrifice and mediation, have mercy upon this people, and upon Thy unworthy suppliant. Enable him to preach boldly in Thy name, and to walk worthy of the high and holy vocation wherewith Thou hast in great mercy called him.”

Two months after this, the interest referred to above, led him to an apprehension of duty to pay a visit of Christian love to the several meetings of Friends, included in the Monthly Meeting of Pickering. He obtained the approval and sanction of the Monthly Meeting of York for the service. Previously to asking for this sanction, he writes: "I endeavoured to bring it before the Lord. I prayed to Him to shew me His will concerning it; and then, with great quietness and clearness, I saw that this service was indeed required of me, and after that period I may say that I had not a doubt on my mind concerning it; praised be the name of the Lord!" Having completed this service, he says, "Although I was often weighed down by the feeling of my own feebleness and unworthiness, I was supported throughout by the consciousness of being engaged in the work assigned me; and I desire to recount the mercy and goodness of the Great Head of the Church in sustaining me, and enabling me to discharge that portion of duty which was, for each occasion, required of me."

In the Ninth month 1834, Caleb Williams obtained the concurrence and sanction of the Monthly Meeting, to pay a religious visit to the families and individuals of York Particular Meet-

ing. In reference to it, the following memorandum occurs: "To my surprise and encouragement I found that my dear Cousin, Sarah Backhouse, had a similar impression of religious duty." They were both liberated for joint service. This engagement occupied, at intervals, about three months. It included those persons, who, though not in membership, were accustomed to assemble for worship with Friends. One hundred and ninety of these visits were paid. In the Twelfth month, in reference to having rendered to the Monthly Meeting an account of the service, Caleb Williams observes in a memorandum, "We were mercifully enabled to magnify the name of the Lord, and acknowledge that His help had been experienced in every needful time."

"1837. Eleventh month. As soon as I had taken my seat this morning in my study, I felt, what I never felt before, a willingness *entirely* to surrender myself to the Lord; and more than that, I felt how delightful it would be always to live in the Divine harmony, and at peace with God."

In the autumn of 1846 he had a very serious attack of erysipelas in the face. Much anxiety was felt for the result, by his family, and his fellow-citizens, two fatal cases having recently

occurred in the City. In recovering, he writes: "I was favoured with a sense of the loving kindness and mercy of the Lord towards me, in that He had laid His hand upon me, and withdrawn me from the engrossing pursuits of life, in great wisdom. I was enabled to speak of His goodness towards me, and to declare what the Lord had done for my soul."

In 1851, at the age of 53, noting his birthday, and reviewing the past, the memoranda close with prayer. "Strengthen me, O Lord, with might in the inner man, to take up the cross to my natural inclinations, and to serve Thee faithfully in all things, to discharge the varied duties of my station, in my family, in the church, among my patients, and to society at large, with integrity and uprightness." The following occurs in a memorandum made in 1855. "What a privilege to feel that notwithstanding my sins of omission and commission, His mercy is towards me—that I am His!"

In the autumn of 1860, Caleb Williams's increased interest in the religious welfare of the congregation with which he was accustomed to worship, led him to ask the assent of his friends to his holding a few meetings for scriptural exposition and religious instruction. Three of these

fortnightly gatherings were held in the Tenth and Eleventh months of that year. They were a part of a series of Scripture Reading Meetings, begun in York in 1856, and kept up to the present time.

With the approbation of the Monthly Meeting, he united in the Tenth month of 1861 with his friend Isaac Brown, in a religious visit to the meetings constituting the Quarterly Meeting of Lancashire and Cheshire. In reference to this service, he writes: "I believe I have been rightly led thus far; and I humbly pray that I may, neither by presumption on the one hand, nor by fear on the other, be diverted from the right course, and thus frustrate the gracious designs of the Great Head of the Church, in regard to myself, and the meetings of Friends in that large County of Lancaster." Again—"May the Lord direct us aright, and qualify us for the work and service assigned us, that His cause may be advanced and His name glorified." The visits in Lancashire were arranged so as to fall chiefly on the First day of the week; the two friends returning the next day to professional duties. The service was consequently spread over a period of several months. In a letter written in the course of the above-named visits, occurs the following:

“I have prayed to be rightly directed in this and in all our future movements. Our prayers will be presented by the One Great High Priest, and we shall, unworthy as we feel ourselves to be, have, I fully believe, the gracious answer and help of our God.” In another letter: “I feel that we have abundant cause to praise and magnify the name of Him who has called us to this service, in that He has instructed and qualified us for the work; which I pray may result in the extension of the Redeemer’s Kingdom upon earth, and the honour of His great name.” One important part of this service was the holding of meetings of a social and religious character, chiefly with the young, in the many towns in Lancashire, included in their visits.

In the Tenth month, 1864, Caleb Williams obtained the cordial sanction of York Monthly Meeting for religious service in the Quarterly Meeting of Durham, and in other adjoining Quarterly Meetings, being again associated with his dear friend and fellow labourer, Isaac Brown. This mission, like that in Lancashire, was carried on chiefly on First days, and was extended over several weeks. “I feel the responsibility of the work,” he writes, “and pray that we may be qualified by the Great Head of the Church to

preach the Gospel faithfully, in the power and authority thereof. I have thought much to-day of the Divine and human element of our mission. We believe that we are sent by God, but in fulfilling our duty we may exhibit much of the frailty and weakness of human nature; and I have thought that our hearers, as well as ourselves, should ever bear in mind that these two elements co-exist in every service for our Divine Master. May the Lord abundantly qualify us for the service! and may those to whom we are sent, have their hearts opened to receive the message! so that Jesus Christ may be glorified, and His heritage enlarged and extended."

Writing to his friend Isaac Brown, in the Tenth month, 1865, he tells him that his strength and spirits are below par; and continues, "Whilst confined to bed, I have many times, of late, had deep communings with my own heart. These have been very painful and very humiliating. After much conflict, one morning, faith and hope somewhat revived, and I involuntarily (as it were) exclaimed, 'Guide me, and I will follow Thee! Keep me, and I will praise Thy name!' Something of the reality of the 'new creature' seemed to be my experience. Old things were done away. Old debts were cancelled in the blood of the

‘One Sacrifice,’ and all things became new. Pray for me that I may be watchful and walk softly on my way; and all unworthy as I feel myself to be, I may, through that wondrous love of God in Christ Jesus, when this tabernacle is dissolved, have a building of God, eternal in the heavens.”

To a friend who had felt a call to hold Bible classes with young Friends of the meeting, he wrote: “I think of thee, my dear friend, with a deep feeling of interest, in prospect of the service for thy Lord opening before thee. I pray that God may enable thee to sympathize with those whom thou mayst meet, to feel with and for them: that He may give thee the meekness of wisdom, and endue thee with powers to convey instruction and comfort to them; and that you may be largely blest together, to the glory of the Great Head of the Church, and the establishing of your hearts in the faith and love of the Gospel.”

In the Eighth month 1867, Caleb Williams notices having (as was his usual custom,) attended a Fellowship Meeting. He writes, “It was a favoured time. These little gatherings are blessed. How do I desire that a larger number came, and partook of the blessings dispensed to us!” These meetings were commenced in York

in 1865, and have been regularly held to the present time on the first Second day in each month.

Third of Eleventh month, 1867. "A deep sense of God's goodness to me, was brought over my mind this evening. * * * I could but acknowledge that He had opened before me a door of utterance, had enabled me to speak in public more freely, as well as enlarged my means of doing good to the poor and destitute. Lord! help me to be a good steward of Thy bounty, and Thy blessing. Help me to live more continually as in Thy presence, to be more anxious to know all Thy will concerning me, and knowing it, to do it faithfully, honestly, and heartily."

In addition to the religious services already referred to, Caleb Williams was for several years a frequent visitor at the York Penitentiary. These visits were paid mostly on First day morning before Meeting. He was accustomed to read and explain Holy Scripture to the inmates, and often engaged in prayer. His visits were highly valued. On a few occasions within the latter years of his life, he accompanied one of his friends in a visit on a First day evening, to one of the lanes of the City, the inhabitants of which, it was to be feared, seldom came within places of public worship.

He thus refers to one of these services: "I read a verse or two from the third chapter of John, and spoke of the love of God to sinners, illustrating His love by the parable of the prodigal son. We had sought shelter from the rain in a little shop, the door being open. The owner allowed us to invite several passers by into the shop, and the parlour behind it. I stood in the doorway, so that I could speak to those in the shop, and to those in the house. My friend then spoke, and when he had finished I prayed. The people were very attentive. Thanks be to God for His gracious help, and for the willingness which He wrought in me to undertake this service." About this time he writes; "O Lord, keep me on every hand, enable me to do Thy will in all things, and to glorify the name of the dear Redeemer."

The position of Caleb Williams as a medical man in large practice, gave him peculiar facilities, which he frequently and faithfully used, for intercourse on religious subjects with persons in various stations in life, both rich and poor; so that those who sought his professional aid were often helped in the Christian course. The Divine blessing seemed frequently to rest on these private labours. His voice was often heard in prayer and thanksgiving, in his own family, in our meet-

ings for worship, and in other gatherings of a social and religious character, as well as in pastoral visits to his friends and others.

One of his patients, who occasionally made notes of his visits, has furnished the following: "He was so pleased with some lines on peace, that he had them printed on leaflets. He quoted with great feeling,

‘But Thou hast died—

I know that this is true, and true for me,—

And knowing it, I come and cast my all on Thee:’ adding—what a blessing it is to be able to use such words, and those of the Apostle, ‘He loved me, and gave Himself for me!’ His memory was stored with passages from various writers, hymns and texts, so that he often had a word in season. On one occasion he called my attention to the word *in*, in Psalm 91, v. 15, and bid me notice that God’s presence *in* trouble was promised before deliverance, to sustain and discipline the soul.”

In the Ninth month, 1869, Caleb Williams writes: “We have had a very blessed fellowship meeting. Several have acknowledged, and that many times, that they have been blest to their souls. My whole heart responds to this.”

(At the age of seventy-one:) “Whilst I am

sensible of increasing weakness, I have abundance to be thankful for. Oh help me to bear the light afflictions incident to old age, in patience and meekness, with a constant eye to the presence of my Saviour!" The last few words of his memoranda, written in the Third month, 1870, are as follows: "Be with me, O Lord! this day, and help me to worship Thee aright, and, in company with my dear friends, to praise and exalt the name of the dear Redeemer." His attachment to the principles of the Society of Friends remained unchanged, and his interest in the Society was warm and unabated, to the last; whilst his every day professional intercourse with others led him to appreciate the depth of Christian character, and holiness of life, which he often found in them.

He was of somewhat feeble constitution, and the last few months of his life were attended with much bodily weakness, by which he was often confined to his bed. He was preserved in much sweetness and simple trust to the close.

JOHN WILLIAMS, 71 9 10 mo. 1872
Birmingham.

SARAH EDITH WILLIAMSON, 1½ 3 8 mo. 1872
Pardshaw. Daughter of Joseph Robinson and Sarah Jane Williamson.

- JOHN WILSON, 71 5 4 mo. 1872
Leeds, and High Wray, near Hawkshead. An Elder.
- HANNAH WILTHEW, 86 14 12 mo. 1871
Whitby. Widow of George Wilthew.
- PHOEBE WOMERSLEY, 66 23 8 mo. 1872
Sheepscar Terrace, Leeds.
- REBECCA WOOD, 57 21 12 mo. 1871
Colthouse, near Hawkshead.
- SAMUEL WOODHEAD, 60 12 5 mo. 1872
Broughton, Manchester.
- JAMES BOOTH WOODHEAD, 90 11 9 mo. 1872
Ridings, near Huddersfield.
- ELIZA WORMALL, 48 29 10 mo. 1871
Huddersfield. Died at Northampton. Wife of James Wormall.
- LUCY WRIGHT, 71 25 1 mo. 1872
Luton. Wife of William Wright, late of Sheffield.
- SARAH FOSSICK WRIGHT, 49 3 3 mo. 1872
Islington.
- CHARLES WRIGHT, 27 30 3 mo. 1872
Darlington. Son of Samuel W. and Alice E. Wright.
- ELIZABETH HAYCOCK WRIGHT,
Kettering. An Elder. 62 1 5 mo. 1872
-

JANE ALTHAM,

25 20 10 mo. 1872

Penrith, Cumberland. Daughter of Thomas and Mary Ann Altham.

Although there may not be much of interest in the life of this young Friend, except as relates to a bed of suffering, yet those whose privilege it was to witness the sanctifying work of Divine grace in the chamber of sickness, as well as its influence on her life and character during the last few years, have yielded to the desire of her friends in preparing this brief memorial. Until seized with the illness which terminated fatally in little more than three weeks, no anxiety as to health was entertained. The pale messenger suddenly brought his summons to one in the enjoyment of a bright and happy youth, in the midst of beloved relatives and friends. In this aspect, this record seems especially to utter forth an impressive monition to all, even in the opening bloom of life.

As being the elder daughter, in a family of younger brothers and one sister, her parents deeply feel their bereavement, yet they have the great consolation of believing she is now at rest for ever with her Redeemer and her Lord. They desire not to exalt or pourtray unduly any amiable trait of character, but the grace of her Saviour.

When laid upon the bed of sickness, she had to confess that she had not always followed her Lord, or kept as near to Him as she ought to have done. Yet she could say, "I have indeed loved Him, and He has enabled me at times even to rejoice in His name." She was endowed with more than ordinary abilities; from a child was thoughtful and fond of reading, and had great enjoyment in admiring the wonders and beauties of nature. In reference to the infirmities of a quick and impulsive temper and disposition, she had frequently struggled to overcome it. During her sickness she said to her mother: "I did, years ago, pray very earnestly to my Heavenly Father that He would enable me to overcome it, and He granted my request."

She attended with her aunt the Yearly Meeting of 1872, and often referred to it as a high privilege, saying, "I hope Polly will go." She was warmly attached to the Society, and a Friend from conviction, fully uniting in those views of Divine truth which distinguish Friends from others. To her mother she commended their testimony to Christian simplicity in dress.

The severity of her illness caused great prostration, and from its commencement she seemed to consider her recovery doubtful; yet, in

firm faith and humble trust, she was not dismayed. Instant in prayer, she often asked the prayers of her friends, not that she might recover, but that "the Lord's will might be done;" saying, "I cannot always pray with that fervour I used to." At one time she had much shrinking from suffering and death, but this was all taken away.

In conversing with one medical attendant who was interested by the clearness and conciseness of her explanations and answers, with regard to the spiritual views of Friends on baptism, the disuse of all Ritual observances, the nature of spiritual worship, and the influence of the Holy Spirit,—to his enquiry—"Do you not break the bread?"—in allusion to the special ceremonial of the Lord's Supper, her answer was—"Should we not *always* break it *in the remembrance* of Christ our Saviour?" This attendant afterwards expressed his views on the Millennium, to which she calmly listened. When he left the room she remarked, "I don't like argument, but I am glad to have heard him; and if there be anything that I have not seen aright, will not my Heavenly Father forgive me?" At another time this doctor said to her, "Well, you are the most patient sufferer I ever attended."

To her aunt she afterwards remarked, "If I have been patient, it is all the Lord's doing, and to Him be all the praise; repeating most of that Psalm of praise and thanksgiving, the 103rd. To others she said, "Come to Christ, He is not a hard master." Several chapters, such as the 10th, 11th, and 14th of John, and from the 40th to the 44th of Isaiah, at her especial desire, were read at intervals. She said, "I have not always *waited* in meeting as I should have done;" and she confessed to a loving impulse often felt after family reading, to have spoken in the fulness of her heart to the younger members of the family.

On the tenth day of her illness, being worse, and apprehensive that a time of even greater suffering might be near, her mind rested with renewed strength and confidence on Isaiah xli. 10, and xliii. 2, repeating the verses aloud, "Fear thou not, for I am with thee, &c." "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." On the following morning, she expressed to her mother the great love she felt for each member of her family, saying, "O, how I have loved you; but I have prayed that I might not love you more than my Saviour, and I have not done so." She then asked to be forgiven wherein

she had done wrong, for which she said she had long ago asked and obtained forgiveness of her Heavenly Father. Addressing her dear father, she encouraged him in the Christian course, and said, "If I should be taken away from you, God will help thee to bear it." She addressed her younger brothers, entreating them to love their Saviour, and keep very near to Him; "be often in prayer, (she said,) and you will be helped in all trials and temptations." About this time, strong were her own wrestlings in prayer. Amid much that she expressed, these words are remembered: "O Lord, let Thy mark be on my forehead, when the Destroying Angel passeth over." (Ezekiel ix. 4.) Afterwards saying, "I have desired to go, but perhaps it was wrong, and to avoid suffering." On her aunt, to whom she was much attached, replying, "great were our Saviour's sufferings for us," she exclaimed, "O yes, and no one near to comfort Him." She endured a season of trial and distress, in the fear that she had not used the talents committed to her trust as she ought, and that she might be considered as an unfruitful branch: but was comforted and instructed by the remembrance of the verse in Titus 3, 5, which she repeated, "Not by works of righteousness that we have done, but according to His mercy

He saved us;" adding, "Yet my work seemed to be at home."

On the Sixth day morning before her death, her mother entering the room, she said, "Mamma, last night, in answer to very earnest prayer, it was so clearly manifested to me that I could do nothing, that I could not keep Christ, but that He kept me;—and I went to sleep again and again in such sweet peace, and have had such a precious night." Putting her arm round her mother, she said, "I did indeed feel His everlasting arm around me for my support, and it is no deception." When her aunt came into the room and said, "Can we not say with Jacob, surely this is none other than the House of God, and this is the gate of heaven?" she replied, "indeed it was so," her countenance testifying to the peace and joy she felt. During this day she enjoyed hearing one of her favourite hymns, commencing—

"Songs of praise shall I not sing

To my God, nor thankful be,

When I see in every thing,

That He gracious is to me ?

Nought but purest love doth move

To our aid His tenderness,

Ever near to soothe and bless ;

They who serve Him this will prove,—

All things earthly pass away,
God's dear love endures for aye."

Towards night the fever increased alarmingly, and, after a short sleep, she awoke in great conflict. The enemy was again permitted to assail her; but she was enabled to pour forth her soul in prayer, and confidence and peace were restored. On the remark being made, "thou hast had a hard struggle," she replied, with a beaming countenance, "And yet *I* did not seem to do it; my Saviour did it all for me. The enemy is strong, but my Saviour is far stronger, and He helped me. He was tempted, why should not I be?" repeating, "The enemy came in like a flood, but the Spirit of the Lord *did* lift up a standard against him." On the following day, in allusion to this conflict, she said, "What deception to think that I was the centre; that I could do anything. No! I am nothing, have nothing, and can do nothing; but Christ, Thou art my all in all; saved as by fire, yet saved; washed in His most precious blood, clothed in the robe of His righteousness. What names! Saviour, Redeemer, Sanctifier,—our Righteousness." At one time she said to her dear sister, "Thou must believe the whole Bible. What thou dost not understand, leave."

After another time of severe feverish restlessness, she again looked around with a placid smile, and spoke lovingly to those watching by her. In a brief period after these last words of love, she quietly passed away, without any struggle, or any appearance of suffering, with the smile of heavenly rest sealed upon her face as the spirit fled.

LUCINDA BAKER,

77 16 4 mo. 1872

Dublin. Widow of Wm. Baker.

She was one of those who, through life, endeavoured to follow in the footsteps of the flock of the companions of Christ, and to look to Him as her only hope, and to mind the injunction—"Seek ye first the Kingdom of God"—which was also the oft-repeated advice of her late dear husband. Her last illness (as she had hoped it might be) was of short duration, but it found her not unprepared, and she looked forward with confidence to a happy eternity, and of again uniting with her dear ones gone before, and those who are to follow. Being very weak, articulation was difficult. She uttered the words—"No more tears," in allusion no doubt to the 7th chapter of the Revelation, which was read the night before :

and on being asked if she felt the everlasting arms to be underneath, she replied, "I do." Not having yet parted with her little granddaughter, who had just passed her second birthday, the child was brought in, when she kissed her affectionately, and in a few minutes quietly passed away.

He who had been her morning light, and had followed her all her life long (as she had often thankfully acknowledged) now graciously condescended to be her evening song.

SARAH HARRISSON CASPERSEN,

Christiania.

42 26 11 mo. 1871

Wife of Ove Caspersen.

When we see the names of Friends, once resident among us, recorded as finishing their earthly course in solitary allotments beyond the sea, a feeling of tender sympathy arises, as in the case of Sarah Harrisson Caspersen, who could speak of herself at one time as the only English woman Friend resident in Norway.

She was the daughter of Joseph and the late Mary Messer of Ware, in Hertfordshire, and on her marriage with Ove Caspersen of Christiania, was, by the regulations then in force, disunited from

membership with Friends. Yet she was *never disunited in spirit* from the Society in which she had been brought up. Her husband was a Lutheran, but held with Friends in various respects. The unsatisfactory character of the Lutheran worship, the unscriptural views prevailing in regard to the sacramental character of their observance of Water Baptism and the Lord's Supper, and some other points, induced him to withdraw in a considerable degree from the National worship, and to join his beloved wife in meeting together with Friends, as long as there were any residing in their city. Very refreshing was it to Sarah H. Caspersen to have at times a little, as she expressed it, of "good Friends' society." "How we enjoy and value it!" she would say: and this was evinced by an open welcome and Christian hospitality to visitors of this class. When over in this country a few years ago, she was much gratified by being allowed (on her application) to attend the Yearly Meeting in London.

It was her religious concern to bring up her two sons and six daughters in the diligent reading of the Holy Scriptures, in a knowledge of Christ their Saviour, and in a watchful life and conversation. Several years back she spoke in a

letter to a friend, as having become "very worn down" in health, and of her desire to learn in the school of resignation "how to be patient and "satisfied;—patient to bear the pains which are "at times my lot,—and satisfied to be a poor "worthless worn-out thing, while yet so young." Her end was awfully sudden: but the consoling belief that their loss is her great gain, supports the bereaved husband and the sorrowing children. The following short tribute to her memory is written by her affectionate father:—"My dear daughter was indeed an humble follower of her Lord, and might truly be looked upon as a bright light; but it was in a limited sphere in which she moved, and in a land where the principles of Christianity are but imperfectly understood. It was more particularly in her own family, and amongst her friends, that her influence was felt: and though no longer moving about among her children, the example which she set them lives in their memories; and in truth it may be said, 'they rise up and call her blessed; her husband also, and he praises her.'" (Prov. xxxi. 28.)

(The following name is added by request.)

MARGUERITE MARIE EMILIE SCHNELL of Berne.

Died at Cannes, on the 1st of Second month, 1872, aged about 69 years.

INFANTS whose Names are not inserted.

Under one month.....	Boys	2	...	Girls	3
From one to three months ...	do.	3	...	do.	1
From three to six months ...	do.	3	...	do.	0
From six to twelve months...	do.	4	...	do.	4

N.B. The number of Friends at the last return being in Great Britain 14,021, in Ireland 2894, total, 16,915, and the deaths in our Register 341, gives approximately a death-rate on the twelve months of 20.15 per thousand.

Errata in last year's Volume.

Page 182, line 5, for *Mary Ann*, read *Sophia Seekings*.

208—Omit *per week* in the last line.

209—Total of children under one year, for 16 read 20.

230, line 5, for 6 days, read 3 days.

Errata in this Volume.

Page 15, line 19, for *intelligent* read *intelligence*.

54, line 15, for *Baker* read *Fletcher*.

TABLE,

Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1869—70, 1870—71, and 1871—72.

AGE.	YEAR 1869—70.			YEAR 1870—71.			YEAR 1871—72.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	14	13	27	9	11	20	12	8	20
Under 5 years	26	26	52	15	17	32	17	18	35
From 5 to 10 years..	4	0	4	2	11	13	5	1	6
" 10 to 15 " . . .	1	1	2	2	3	5	5	7	12
" 15 to 20 " . . .	3	5	8	7	5	12	3	6	9
" 20 to 30 " . . .	13	11	24	12	11	23	8	9	17
" 30 to 40 " . . .	10	7	17	7	10	17	7	4	11
" 40 to 50 " . . .	8	9	17	8	13	21	7	14	21
" 50 to 60 " . . .	15	17	32	14	18	32	16	18	34
" 60 to 70 " . . .	23	31	54	21	29	50	30	29	59
" 70 to 80 " . . .	30	34	64	38	35	73	39	47	86
" 80 to 90 " . . .	19	22	41	23	24	47	14	29	43
" 90 to 100 " . . .	0	4	4	3	7	10	2	6	8
All ages	152	167	319	152	183	335	153	188	341

*The numbers in this series are included in the next, "under 5 years."

Average age in 1869—70, . . 51 years, and 17 days.
 Average age in 1870—71, . . 53 years, 11 months, and 7 days.
 Average age in 1871—72, . . 55 years, 5 months, and 8 days.

A P P E N D I X .

M A R Y W I F F E N .

FOURTH MONTH, 15, 1872. DIED AT OAKFIELD,
REIGATE, IN THE 83RD YEAR OF HER AGE, MARY,
WIDOW OF JEREMIAH HOLMES WIFFEN, M.R.S.L.

And thus another “ Mary ” of our English Poets has entered into rest !

Mary Wiffen was born at Nottingham in 1789. She was the eldest daughter of John and Mary Whitehead ; and being descended, through her mother, from the line of Hollinshed the Chronicler, she possessed by inheritance a taste for literature, and intellectual ability of no common order. She took great interest in all movements for the enlightenment and progress of the human race, and possessed a love of knowledge for its

own sake. She read the Old and New Testament in their original languages, and was conversant with the best Latin and French authors. She drew and painted in oil and water colour, and was acquainted with the various details of domestic life, the knowledge of which constitutes the mistress who "looketh well to the ways of her household."

Her younger sister, Hannah, was one of those bright and beautiful ones, who are lent but for a brief period, and then called home, ere the shadows of earth-life can dim their spirit. During the years of her last illness (consumption) Mary Whitehead watched over her sister, and nursed her with the unceasing solicitude and devoted affection, which were such signal features of her character. In all after years, she never spoke of that sister save with tears in her eyes, and often recurred to her latest request, "Stand in the light, darling, that I may see thy face to the very last."

Jeremiah Holmes Wiffen, to whom Mary Whitehead was at that time engaged to be married, writes to a friend,—

"Woburn Abbey, 3 mo. 19, 1827.—A letter from Mary of the 15th instant informs me, that Hannah has been very ill indeed since she last

wrote, and continues in a state that leaves her scarcely the shadow of a hope that she can ever be restored. My visit to Leeds, as thou wilt judge, is likely to be a painful one ; for I need not say how deeply I am affected at the prospect which Mary's letter shadows out,—that after the present occasion I may see her sister's face no more."

J. H. Wiffen did not arrive in time to see her before she died. When all was over he wrote: "Leeds, 3 mo. 24, 1827.—The interview to which we looked with such emotion and anxiety took place, with much less feeling of pain than I could have imagined possible. For though we were deeply affected, there was, to my spirit at least, so holy a quiet and peacefulness attending the interview, and an influence at once so solemn and so soothing, that I could not but breathe forth in secret aspirations of thankfulness ; under a living sense that heavenly assistance was near, to comfort and support those who are the most intimately interested in the sad privation, and to soften and subdue the natural feelings of sorrowful regret into acceptable resignation and confiding trust.

"I had one or two intervals of a few minutes alone with Mary. Pale although she is, and

worn with anxious watching, and forced occasionally by strong efforts to curb down, apparently, the rising sorrow,—her mind seems mercifully well supported, and comforted in the belief,—what if I say the unhesitating assurance,—that her sister is in happy rest. No more to be disturbed by the troubles and the trials of time! no more to be exposed to the assaults of sickness and of spiritual harm! but escaped for ever from all earthly ills, and fixed in the fruition of that perfect peace, of which we can have only a very faint perception here.

“On my remarking to Mary, how pleasing to my mind was the silence and the calm that pervaded the apartment, and soothed the feelings inspired by so mournful an event, she said; ‘it is the calm and silence of *death* and of the *grave*; but it is sweet and dear to my soul.’ She conversed with calmness, and the fondness of undying love, upon many of the circumstances that marked her sister’s closing hours; and seemed in all, and at the end of all, to be divinely blest for her faithful and unwearied assiduities: so that I could not avoid remarking to —, when I took my leave for the evening, that we who came as comforters, were ourselves the comforted.

“The last days and nights of her sister’s

existence did not pass over, without much that was calculated to soothe, and make the struggle less. * * To her father she more than once expressed her belief, that through the love of Him who is mighty to redeem, and through the all-sufficient efficacy of His atoning blood, it would be well with her in the end. Her sweet pale countenance looks angelically placid, and has lost little of the beauty that distinguished her in life;—a few early violets were strewn around, and by their sweetness, and their whiteness as of innocence, seemed, as I bent over to imprint a last kiss on her lips, no inapt emblems of the happier state, which she now, I trust, enjoys.

“I feel whilst I write an earnest desire, that we, my dear friend, may die the death of the righteous, and that, when it pleases the Divine Will to call us hence, our last end may be like hers; and under a deep impression of the Almighty’s mercy and loving kindness towards us, His unworthy children, I am constrained to magnify His name, who is worthy of all glory, and to whom be all dominion!”

In 1828, Mary Whitehead married Jeremiah Holmes Wiffen, who was Private Secretary and Librarian to John, sixth Duke of Bedford; and

their pretty cottage home at Froxfield near Woburn Abbey, just outside the gates of its ancient park, was during eight short years the abode of elegant refinement, and true domestic happiness.

At that time J. H. Wiffen had already given to the Literary World his translation of Tasso's "*Gerusalemme Liberata*," and of the works of Garcilasso de la Vega, the Prince of Castilian Poets ; besides several volumes of original poems.*

In all his literary labours, Mary Wiffen ever gave to her husband her ready and practical sympathy. Whilst he was writing his last great work, "*The Historical Memoirs of the House of Russell*," she would often, with one of her infant children on her knee, write to his dictation, sometimes until far on into the night.

To her as "*Ida*" he addressed many of his sweetest verses. The following stanzas are particularly interesting in this point of view. They were written, before his marriage, in the *L'Envoi*,

* Of him, the Ettrick Shepherd (using the dialect of the Scotch Lowlands) thus speaks in the "*Noctes Ambrosianæ*," after praising the Howitts, Bernard Barton, &c , "the best scholar among a' the Quakers is Friend Wiffen, a capital translator, Sir Walter tells me, o' poets wi' foreign tongues sic as Tasso ; and wi' original vein, too, sir, which has produced as I opine some verra fine ones."

or concluding verses of his translation of Tasso's "Jerusalem Delivered," and appeared in the *first* edition of that work :—

"Hear how the strings, dear Ida, sound abroad
The grief and glory of that matchless mind !
What ardour glows in each seraphic chord !
How deep a pathos Echo leaves behind !
Yet was *he* wretched whom all tongues applaud,
For peace he panted, for affection pined :—
Be thou, whilst thy mild eyes with pity swim,
More kind to me, than Aura was to him.

"Else shall I little prize the indulgent praise,
Which some may lavish on a task so long ;
Else shall I mourn that e'er my early days
Were given to feeling, solitude and song ;
But thee, no light capricious fancy sways,
To doubt thy truth, would be the heavens to wrong ;
Peace to thy spirit with the closing spell !
And thou, Hesperian Harp, farewell, farewell !"

* * * *

At a later period, in the *third* edition of the same work, was added the following description of the quiet happiness of their home at Froxfield :—

"Thus went the verse : and thou art now to me,
All that the cherish'd muses were of yore ;

And, glassed in other eyes than thine, I see
Fair visions rise, but dimly traced before.
This peaceful home, this garden where the bee
Hums of Hymettus, and these woods, have more
Of stirring music, than those old day-dreams
Of airy fame and praised Pierian streams.

“To him who lives as wisdom would require,
As duty woos, and as the virtues claim,
Time, if it robs the poet of his lyre,
Bestows a bliss beyond the wealth of fame,—
Fruits that refresh the spirit, and inspire
The immortal yearning and that purer flame,
To quicken which, until they blend with heaven,
The mortal poet and the lyre were given.”

Jeremiah Holmes Wiffen died suddenly in the night of May 2nd, 1836. A friend thus gives the account in a letter to his daughter:—“We are now on a melancholy visit to our very dear and very old friend, Mrs. Wiffen, who lost her partner in the most sudden and afflictive manner in which bereavement can take place. No illness—no notice—but between ten and eleven o'clock at night he woke, and said he felt very poorly. Mrs. Wiffen got up directly, and went for the nurse-maid. When she returned to their room, Mr. Wiffen was standing at the foot of the bed, and said he had great difficulty in breathing. He

begged them to send for Mr. Parker the surgeon at Woburn, who had attended him many years ago in a bad rheumatic fever. They then got him into an arm chair, and his feet in hot water, but—in about half-an-hour from that time he ceased to breathe !

“ Seldom, very seldom, were superior minds united, or dispositions and pursuits more adapted to each other. Sublunary happiness, and consistency of high principle and exemplary conduct, were realized in that pair to an extent rarely to be witnessed ; but they enjoyed the world together only eight years. Mr. Wiffen was saying to me in August, 1834 (the last time we were here) when riding together in the park, ‘ how he wished he had known Mary Whitehead ten years earlier.’ Ah ! dear man ! such gentle, courteous and unassuming manners and mode of speech to every one, poor or great, and such good conversation and mellifluous words, flowed from his tongue.”

Too sacred to be dwelt on here, was *her* grief from whom the earthly sunshine of her life was thus suddenly taken. Her brother-in-law, Benjamin Barron Wiffen, writes, 5 mo. 16, 1836 :—
“ My poor sister feels the insufficiency of all consolation, but that which can only be applied by the great Father of Spirits, unto the spirit which

He has broken. The kind sympathy of friends however is not the less useful. It will come in aid of time, and the counsel of Christian friendship is never so sweet as in sorrow, after the first weight of the shock is lessened. Her feelings are those of insupportable oppression during the day and night, and she has not been able to rest since. This pleasant abode but adds to the feeling. The sweetness of the spring is too great a contrast to grief; his affection and his mind return upon her in everything around her; and the unconscious mirth of the dear little children adds an increase to her affliction."

To this day her elder daughter well remembers the calm resignation and the holy awe on her mother's face, when she came to their nursery on *that* morning, and said to them in her gentle voice: "It has pleased our Heavenly Father to take dear papa away from us, to be with Him for ever." And from that hour it was her ardent aim in life to train and watch over the children that were left to her.

After the death of her husband, Mary Wiffen went to reside in the pleasant village of Aspley Guise, about three miles from Froxfield, where a large classical school gave the advantage of masters for the education of her daughters; and she devoted

herself to their instruction. The mornings were given to study with them,—in the afternoons she walked out with them in the pine forests, and dim o'er-arching beechen glades of Aspley Wood,—in the evenings she would read to them the finest passages of our English poets and writers. She early instilled into their youthful minds a reverent trust in the all-protecting love and care of their Almighty Father, the "Father of the Fatherless ;"—to fear nothing but offending *Him*, who is Love, Truth and Justice ;—and to regard this earthly life as but the *shadow* of that great *reality*, the Eternal Life which is to come. *This* state of existence, but the journey; *that*, the Home !

Her great desire was, that Christians should *live out* their principles day by day ; and she would often remark, " Oh ! if all would but live out the Sermon on the Mount, what a happy world this would be ! It is only sin that mars this beautiful world."

In writing to a friend, she says :—

" I believe I may with sincerity say, that I desire nothing so earnestly for my endeared companion, nor for myself, nor for the precious babes consigned for a season to our care, if their lives are preserved, as an entire conformity to the Divine

Will,—whether in thought, word, or deed,—to the utmost extent in which it hath pleased our Heavenly Father to make our respective natures capable. I am aware that of *ourselves* this cannot be attained, that we are poor and helpless, encompassed with weaknesses and infirmities, and can do nothing; but I could not propose to myself, nor to any other, a lower standard, believing that its attainment is the highest bliss of created intelligences. And I would humbly trust, that in due time our united petitions will be permitted availingly to ascend to the footstool of the throne of the Most High, through Him by whom alone we have access, and that we shall receive that assistance of which we stand so much in need; and by a power not our own, know ourselves to be preserved in the fear of the living God.”

And again,

“I can scarcely refrain from expressing my earnest wishes, that on your approaching religious solemnity (the Yearly Meeting) you may individually and collectively be enabled to go straight to the ‘Fountain set open for the House of David;’—experience its purifying, sanctifying efficacy, and be made ‘partakers of that holiness without which no man shall see the Lord.’ The Christian religion is no cunningly devised fable;

and it is assuredly because we live much below our privileges, that we bear so little of that fruit, by which our Saviour, in infinite condescension, declared His Father was glorified. I should exceedingly rejoice to see even the dawn of that day, when the respective members of our visible Church, should sincerely and earnestly seek to live up to their high profession. I cannot but think, they would then know somewhat of the fulfilment of the glorious promise God hath said, 'I will dwell in them and walk in them, and I will be their God, and they shall be My people.' "

The following are a few extracts from her letters to J. H. Wiffen at different times :—

" I know well, and in some degree rejoice in the knowledge, that nothing but acceptance in the Divine sight could ever satisfy me, whether in life or in death ; and that there is no other true centre of rest for an immortal spirit ; though it may well be accompanied with deep mourning, when the eye, turning itself inwards, beholds the worthlessness and nothingness of that, which yet looks forwards to so high a destination as acceptance and union with its God. It is indeed well, that a way is opened for us, that the work is not to be our own ; but that it pleaseth Him who

hath called us into this state of existence, to work in us and for us that which is well pleasing in His sight, if we oppose not His gracious purpose towards us. And earnestly for thee, as well as for myself, would I humbly entreat that we may not be found in opposition, but that our obedience may keep pace with knowledge ; and that, through the influence of His own Eternal Spirit, we may be led and guided into all truth here, and finally be sanctified and made meet for an inheritance with the saints in light, and qualified with them to offer eternally before the throne of the Majesty on High, acceptable adoration, thanksgiving and praise.” * * * * *

“ On reviewing the past, and contemplating the future, we may perhaps hope, notwithstanding my own unworthiness, that we have been led on by our Heavenly Maker, though unseen ; whose blessings are not of our deserts, but of His own goodness ; and that His all-bounteous hand will sustain us in life, and His all-powerful arm support in death ; for which hour, would that we might be enabled to assist each other to prepare ; that when we are called to put off mortality, we may indeed be clothed upon with immortality, and through redeeming mercy be fitted to join the general assembly of the Firstborn, the spirits

of the just made perfect before Him, in whose presence is fulness of joy. And oh ! if consistent with the laws of that kingdom, founded in perfect wisdom, that I might know a re-union with the spirit of my sweet sister, behold her countenance all-radiant with heavenly beauty, and beaming with pure intelligence imparted from the presence of her Lord !”

Speaking of the joys of Heaven, she adds, “To walk in the light and love of Him, whose essential and attractive attribute is love, in sweet communion with those, whose bosoms glow with devotion, who ardently desire to ascribe unto Him the greatness of His own works, to contemplate His beauty, and to reflect back the glory of His own brightness,—is a delight and joy exceeding one’s present measure of capacity to receive.” * * * *

“Much happiness to thee, on the approaching anniversary of the beginning of that existence which can know no end; and mayest thou be employed not only in time, but through the ceaseless roll of eternity, in endeavouring to conform thyself to the likeness of Him, whom to know is life eternal, whom to love indeed is joy.” * * *

“I can only wish thou mayst be able to fit me for union and communion with thy subdued

and gentle spirit here, and that thou mayest so lead me to drink with thee at the fountain of eternal life, that if consistent with the laws of the unseen world, I may not, through redeeming love, be found unfitted for that reunion for which thou hast expressed thy desire in eternity."

During the last eleven years of her life, Mary Wiffen resided at Oakfield, Reigate. Throughout the long widowhood of thirty-six years, her pure and blameless life, her Christian faith and fortitude, her loving counsels, her bright and intellectual conversation, will long be remembered by those who have known her.

She was a constant invalid for the last three years, and suffered greatly at times. Yet through all, her face being steadfastly set towards the Heavenly Jerusalem, its glory shone over her, and the dark valley was lighted up to the very end. That end was the midnight summons, "coming suddenly;" but the "peace of God that passeth all understanding" was around her, and underneath the Everlasting Arms; and in the rose and amber dawn of the early spring morning, her purified spirit went home!

A Light from the further shore,
And a Bark with all sails set!

And the muffled dip of the unseen oar,
And the parted ones have met.
Morn on the distant Land,
Of a Day that never will fade !
And the steady strength of a Mighty Hand,
In passing through the shade.
A glimpse of the distant Home,
As the mists are rolled away !
And a chant of victory through the gloom
Of earth's departing day.
A gleam of the Shining Band,
Who stand at the opened door !
And the welcome clasp of the Father's Hand,
And a shout " For Evermore ! "

SARAH WIGHAM,

OF CARLISLE, AGED SIXTY-NINE, WIDOW OF JOHN
WIGHAM, OF EDINBURGH.

The removal from earth to heaven of this dear friend at the close of about 18 months of declining health, was awfully sudden ; and yet, may we not change the expression, and say *beautifully* so !—for sudden death to one safe in the arms of Jesus, is sudden glory ; and very merciful were

the dealings of our Heavenly Father felt to be, towards one who had always shrunk with nervous fear from the *act* of dying,—in translating her in sleep, (almost in the twinkling of an eye,) to that land where “there’s no more separation in the presence of the King!” whose face had been so earnestly sought on earth, yet “seen through a glass darkly,” but *now* face to face.

None would have shrunk more than she from any record making mention of any good works, or blameless walk on earth. Although she had been a zealous and energetic worker in the cause of Peace, the Anti-slavery movement, and many other good works, yet she increasingly realized, as eternity was perceptibly nearing, that there is only one good work which can commend a sinner to God, even that of His own Son on the Cross. Our Saviour’s answer to those who asked of Him, “What shall we do, that we might work the works of God?” was a very favourite one with her, and listened to with avidity *every day*: “This is the work of God, that ye believe on Him whom He hath sent.” All merit or righteousness, save that by the grace of Christ, was disclaimed; and the atoning efficacy of the Blood of the Cross was claimed, as her only plea for the humblest niche in the temple of her Lord,—her only title

to a home in heaven. Interest in all sublunary things (unless nearly affecting those she loved, whom she clung to with increasing ardour) was removed: the interests of time were all merged in those of eternity. She felt and acknowledged, that an assurance of salvation would have been earlier experienced by her, had she looked less for evidence at the work of God's Spirit within her own soul, and more at the plain assurance—*now so exceedingly precious*—that “the blood of Jesus Christ cleanseth us from all sin,”—(I. John i. 7,)—and “that whosoever believeth in Him should not perish, but have everlasting life,—(John iii. 16,)—and again, “is passed from death unto life,—(John v. 24.) These and similar passages were her daily food,—and were often asked for several times in the day, and rested on as a most blessed ground of trust: for though her love to God, and the evidence of His work in her own soul, were very marked to all around her, she herself felt no satisfaction, save in looking at her Saviour's work for her redemption; and I. John, v. 13, “These things have I written unto *you that believe*, that ye may *know* that ye have eternal life,” was very precious to her,—as an assurance that all, who trust in the saving efficacy of “Christ, *our* Passover sacrificed

for us," may know that eternal life is theirs, and that work in their own souls begun, which will be performed until the day of Jesus Christ.—(Phil. i. 6.)

She especially delighted in the hymns—"Rock of ages cleft for me," "Just as I am," "There is a fountain filled with blood," and the little hymn of Jane Crewdson's, commencing—

"Lord, I come to Thee for pardon,
Though with anxious, halting mind;
And I find the pardon waiting,
Ready sealed, and ready signed."

Frequently she offered up short broken petitions for some she loved, whom, though walking blamelessly before men, she believed never to have been "born again by faith in Christ Jesus." She seemed to enjoy God's peace to an unusual degree on the evening of the last day of her life. She had spent the day as usual, mostly downstairs, and for some time in the garden, and had listened with much zest to some account in the "Lives of the Haldanes," of the struggle for the circulation of the Bible in its purity;—but when rest for the night was sought, she then turned to God's own record, and with touching earnestness said, "Oh, now read to me those verses in John (iii. 14-18,) and those in Peter!" (I. Peter, i.

3-9.) The account of the lifting up of the serpent in the wilderness was a great favourite with her, for she loved to turn her eyes to the great Anti-type, lifted up on the cross for sinners; and as one who had been one of the chief in her *own* estimation say, "it was for me." She delighted also in the before-named verses in Peter, and ever lamenting her own weak faith, she rejoiced in being "*kept by the power of God.*" She closed the little season of reading and prayer, by repeating very impressively "take of the water of life *freely*:"—little thinking that in a few short hours, she would know not only the freeness, but the fulness of that water of life, which she felt but to have tasted here; and ere the waiting and yet shrinking soul knew that the conflict with the last enemy was at hand, he was vanquished, and

"With fleetest pinions

She had reached her Lord's dominions,

And did rest her weary spirit

In the presence of her King;"

while those left behind could almost hear the echo of the song, "Unto Him that loved me, and washed me from my sins in His own blood, to Him be praise and dominion for ever and ever." The following hymn was a source of great comfort to her:—

“ I hear the words of love,
I gaze upon the blood,
I see the mighty sacrifice,
And I have peace with God.

“ ’Tis everlasting peace,
Sure as Jehovah’s name ;
’Tis stable as His steadfast throne,
For evermore the same.

“ *My* love is ofttimes low,
My joy still ebbs and flows,—
But peace with Him remains the same ;
No change Jehovah knows.

“ *I* change,—*He* changes not ;
Our Christ can never die,—
His truth, not *mine*, the resting place,
His love, not *mine*, the tie.”

“ THE KINGDOM OF GOD IS COME UNTO YOU.”

—MATT. XII. 28.

“ The Kingdom of God is come unto you.”

How did the fathers and founders of our little Church delight in dwelling on this marvellous truth ! How constantly did they declare

it "in demonstration of the Spirit and of Power!"—freely and fearlessly owning that though without Christ they could do nothing, through Him they could do all things:—ever bearing in mind, that the full purpose of the atoning sacrifice of Him by whose stripes we are healed is, "That we, being dead to sins, should live unto righteousness."—I. Peter ii. 24. "To them that believe," wrote William Shewen,* "Christ is precious . . . whether He appear as a judge, a convincer, a reprover, a refiner with fire, and a fuller with soap; or a Comforter, Saviour, or Prince of Peace. In all these He is precious to those that believe in Him; because they know and believe that *the blessed end of every appearance and operation of His Spirit in them, is in order to make them happy.* It is very blessed to know Him appear as a judge, a reprover, &c. This is more than a bare profession, and beyond the experience of all the nominal Christians upon the face of the earth; but it is much more blessed to know Him a finisher of the work,—to know judgment brought forth to victory, to know a being refined, a being purified, a being sanctified and saved. This is a

* "Meditations and Experiences," by William Shewen; reprinted at Bradford, 1826. Printed for and Sold by George Jones, Stockport, and Benjamin Seeböhm, Bradford.

state which every believer is to wait for, and experience. * * * It is a blessed thing to know the Kingdom of God to be come, even the same Kingdom which Christ long since taught His disciples to pray for ; . . . but it is more blessed to know a sitting down in it, and partaking of that wherein it stands, viz. :—peace and joy in the Holy Ghost.” Again, he writes : “ A remnant are living witnesses in this our day, and are ready in love and good will to tell their neighbours, and countrymen and acquaintance, what the name of the Lord,—through their loving of it,—hath done for their souls ; *that they may be persuaded to embrace it, and come to experience the like great salvation.*”

How animating to the hidden member, the fearful believer, the youthful disciple, must such words as these have been, from the lips and pens of those whose “lives flowed parallel with their own !” Why indeed should they fear to follow the Lamb whithersoever He might go, with the full confidence that He would lead them, also, by a right way to a city of habitation ? Why should they not endure with a holy fortitude, even a peaceful thankfulness, the making sore and the wounding,—in a steadfast faith that as soon as the right time was come, this would be followed

by the binding up and the making *whole*?

Is it not possible that at the present day, some of those who "through faith and patience inherit the promises," are not fully alive to the sore need of weak and weary ones, (who are now treading the rugged path through which once they walked,) to be reminded, that though "narrow is the way," its dangers and difficulties will diminish in exact proportion to the childlikeness of their faith, to the simplicity, promptness, and implicitness of their obedience; and that the Captain of their salvation, albeit at times their eyes are "holden that they should not know Him," is

"As present in the strife
As in the victory."

How might these halting pilgrims be encouraged to a more steadfast perseverance in the path of the just, by a good report of the promised land! and by the assurance that they also are the heirs of those blessings, for which their Father in Heaven now permits them to hunger and thirst! and that not one half has been told concerning the things which eye hath not seen nor ear heard, but which God reveals by His Spirit, in His own good time, to the trusting, obedient followers of His Son! Surely there are seasons when the

veteran will do well to ponder the Psalmist's words:—"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad."

A.



